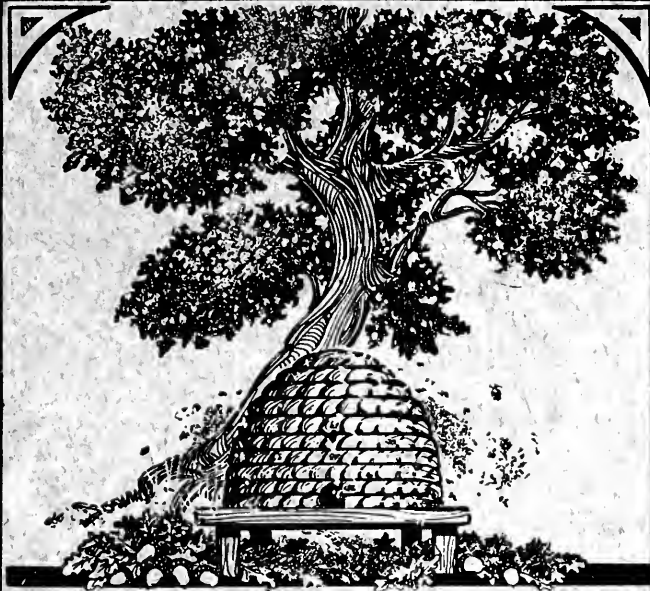


Improvement Era

Vol. XXIII

JUNE, 1920

No. 8.



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations, and the Schools of the Church of Jesus Christ of Latter-day Saints
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Bridal Veil Falls, Provo Canyon

For such a mountainous country, Utah is singularly devoid of waterfalls. Of cascades, water running over ledges or steps, there are an unlimited number, but few indeed, meriting the name of falls. Among those few, however, the Bridal Veil Falls, in Provo Canyon, is surely one of the most beautiful.

To reach the high body of water, a hidden mountain lake, the source of this waterfall, is considered a daring climb. It is often accomplished, however, and the sight of the lonely crystal mirror, reflecting flowers, crags, and pine-woods, well repays the toil of the explorer.

"How expressive of a Divine element in nature," exclaims an enthusiast, "is a stream of water!" In the perfectness of its marvelous purity there appears something of the spirit of sanctification—of the All Holy.

Truly might this be said of the Utah mountain streams. We see them come hurrying from the snowy heights, winding stilly "amidst the low thrillings of the forest shade;" and ever springing fearless from the edge of a dizzy cliff, clothing with moss, the rocks around; carving their way through stubborn granite—all the while clear and bright, ministering to the earth, but unstained by it.

Alfred Lambourne.



Photo by C. R. Savage.

BRIDAL VEIL FALLS, PROVO CANYON, UTAH

IMPROVEMENT ERA

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Ninetieth Annual Conference Themes*

By President Heber J. Grant,

It is certainly an inspiring sight to see so many of the Latter-day Saints gathered here at the opening of our conference. Considering the weather I had expected that there would be no need this morning of having an overflow meeting in the Assembly Hall, but I was mistaken.

I rejoice exceedingly in the faith that is in the hearts of the Latter-day Saints. I rejoice in the loyalty of the people to the Church of Jesus Christ, wherever they are located, from Canada on the north, to Mexico in the south, and in all the various missions throughout the world. I am convinced, beyond the shadow of a doubt, that there are no other people upon the face of the earth who are as devoted to their religion, or who are ready and willing to and who do in very deed make as many sacrifices for their church, as an absolute practical demonstration of their faith, as do the Latter-day Saints.

THE SAINTS ABSOLUTELY SINCERE.

When we realize that thousands of Latter-day Saints who are absolutely honest in the payment of their tithes, who look upon the obligation to pay one-tenth of all they make as sacredly as they would look upon the obligation to divide with a partner, if that partner had a one-tenth interest in their business; when we think of the donations that are made for the support of the poor, for the erection of meetinghouses in the various wards, for the erection of stake tabernacles, for the building of academies, the construction of temples, and last, greatest of all, when we think of the wonderful sacrifice that is made by the men and women, giving two, three and five years of their time for missionary work, and some of them ten and fifteen years, at their own expense or the expense of their families, not only giving their time but paying their own way—I am sure that any per-

*Opening address delivered Sunday morning, April 4, 1920, in the Salt Lake Tabernacle.

son who stops to reflect upon these sacrifices must acknowledge that there can be no greater evidence of absolute sincerity and devotion given by any people to their faith and to the cause of God, as they understand it, than is given by the Latter-day Saints.

DISPOSITION OF TITHING.

I will read for your information some of the things that have been assisted by your tithing during the past year. The Saints themselves have contributed \$500,000, because it has been the custom for the Church to pay one-third only in the building of meeting-houses. During the latter part of the year, however, the Church has been doing one-half in the constructing of meetinghouses, and I would like to call attention to the fact that there are no applications now made for assistance from the Trustee-in-Trust, but what the different wards and stakes ask for one-half of the money needed to erect their meetinghouses and their schoolhouses, and there are applications on file now with the Trustee-in-Trust for considerably above one million dollars. It is just as well for you to know that it is a financial impossibility for us to comply with all of those applications. Buildings cost today twice as much as they did a few years ago, so if a building that would cost \$30,000 three or four years ago were erected now it would cost \$60,000. In the past the Church has given ten thousand; today it is asked for thirty thousand, which is an increase of two hundred per cent. We can not possibly comply with all the requests, much as we would like to.

There has been appropriated for maintenance of meetinghouses in the various wards during last year \$254,108.59; for stake tabernacles, \$35,811.82; appropriations to the various stakes, \$167,410.96; for wards throughout the Church, \$444,763.60; for hospitals, \$70,121.00; for temple maintenance and construction, \$214,476.51; for the various missions, \$420,359.88; in addition to money contributed in these missions. Expended for charity, \$354,283.26. For education, the Church gave \$722,353.83, and the applications now for our schools amount to over one million for the coming year. We can not reach all that is required, but we will do as much as we possibly can. The total amount that has been expended in the various stakes, wards and missions of the Church funds, for the year 1919 is \$2,683,689.45.

REVELATION TO THE PROPHET'S FATHER.

I am reminded of the fact that in two more days we will be celebrating the 90th anniversary of the birth of the Church of Jesus Christ upon the earth in this last dispensation. Before the Church was organized there were a few people who believed in the vision that the prophet Joseph Smith had had as a boy, fourteen years of age. They also believed that he had been visited by heavenly messengers, that he had had years of instruction, and they believed beyond the shadow of a doubt, that he had in his possession the golden plates

from which he was translating the Book of Mormon. They believed in the many revelations that God gave to him and which he wrote out and delivered to the few with whom he was associated prior to the organization of the Church. One of those revelations was to the prophet's father—it is brief and I will read it—given a little more than a year before the organization of the Church.

Now behold, a marvelous work is about to come forth among the children of men;

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day;

Therefore, if ye have desires to serve God, ye are called to the work, For behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask and ye shall receive, knock and it shall be opened unto you. (Doctrine and Covenants, Section 4.)

Truly a great and marvelous work has come forth and been proclaimed in every land and in every clime all over the wide world. The gospel of Jesus Christ has been restored—by a personal visitation of the apostles Peter, James and John, laying their hands upon the heads of Oliver Cowdery and the Prophet Joseph Smith and ordaining them to the apostleship; by a personal visitation of John the Baptist, who baptized the Savior, laying his hands upon Oliver Cowdery and Joseph Smith and ordaining them to the Aaronic, or the lesser priesthood—the gospel is again restored to the earth, with the power and authority that existed in the days of the Savior. Millions of dollars in money have been expended for erecting and maintaining temples wherein ordinances are performed for the salvation of those who have died without a knowledge of the gospel. All these things bear witness of the inspiration of God to that man Joseph Smith, when he delivered this statement in a revelation to his father, that a great and a marvelous work was about to come forth among the children of men.

TRIBUTE TO LATTER-DAY SAINTS.

The readiness, the willingness, the spirit of sacrifice among the Latter-day Saints are an inspiration to those not of our faith. I had intended to read here this morning some of the very splendid things that were said in the United States Senate regarding the Latter-day Saints by the senators from Nevada, from Colorado and from Arizona. I did not intend to read anything said by our own senator from Utah, but I rejoice when men not of our faith can bear the testimony that these men did, respecting the loyalty of our people.

[President Grant here read selections from the speeches of the senators referred to. The tributes, in full, however, including the speech of

Senator Smoot, are published in the *Improvement Era*, for January, 1920, also in the *Conference Report*, April, 1920, and are therefore omitted here.]

I thank the Lord that these Senators can truthfully pay such tributes to our people.

LATTER-DAY SAINTS WORK AGAINST DESTRUCTION OF PROPERTY.

I wish to lift my voice and to warn every member of the Church of Jesus Christ of Latter-day Saints against the destruction of the property of any man, of any corporation or of any city in these United States of America.

Property is the fruit of labor; property is desirable, it is a positive good in the world; that some should be rich shows that others may become rich and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built.—Abraham Lincoln.

There is an evil rampant, at the present time, among some who are teaching that it is justifiable to destroy property, and even to destroy life in trying to accomplish their purposes, and I desire to lift my voice, with all the ability and with all the power with which God has endowed me, against anything of this kind. I have been criticized and letters have been written to me by professed Latter-day Saints, finding fault with my remarks at the last conference, about upholding the law; and the only answer that I desire to give to these criticisms, as I have not taken the time to answer the letters, is to read again the identical words that I delivered when I stood here before you six months ago. They were not premeditated or thought out and I have concluded that I could not do any better than to read them, word for word, and say they are my sentiments today:

MUST RESPECT RIGHTS OF OTHERS.

As Latter-day Saints we have what is known as The Articles of Faith, and one of them reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law," and no Latter-day Saint can in very deed be a Latter-day Saint if he does not honor and sustain and uphold the law. Nearly all over the world, at the present time, there is a spirit of lawlessness, a spirit of ridicule, and a lack of respect for the men who hold positions.

I want to say that I am perfectly willing that men shall join labor unions, that they shall band together for the purpose of protecting their rights, provided they do not interfere with the rights of other people. Life, liberty, and the pursuit of happiness belong to all people in the United States, according to the laws of our country, and should, upon all the face of the earth; and I say that, to my mind, a provision in a labor union is all wrong that favors boycotting and the laying down of tools or the quitting of employment because a non-union man obtains employment while exercising his God-given right to stay out of a union. Men who have that kind of a rule have a rule that is in direct opposition to the laws of God. There was a battle fought in heaven—for what? To give to man his individual liberty. An attempt to take the agency of man away is made when he does not see fit to join a union, and when men in that union, with-

out any complaint or grievance, strike because a non-union man is employed.

Now, I'd better not say any more, perhaps, on this question, or I may offend somebody, I may hurt somebody's feelings; but it is the God-given right of men to earn their livelihood. The Savior said it was the first great law or commandment to love the Lord with all our hearts, and that the second was like unto it, to love thy neighbor as thyself. That is the doctrine for every true Latter-day Saint. How much love is there in starving your neighbor because he will not surrender his manhood and his individuality, and allow a labor union to direct his labor? Mighty little love, mighty little of the gospel of the Lord Jesus Christ in any such a rule! I hope to see the day when no Latter-day Saint will join a union unless the union eliminate that clause from its rules. I am not going to ask them to leave their union. I am not going to lay it down that they must, that it is the mind and the will of the Lord for them to leave a union. I want, as I said here two weeks ago, to give every man his free agency, to give every man the right to act as he thinks proper, but I cannot see how a Latter-day Saint who is a member of such a union can get down on his knees and pray for God to inspire and bless him, to bless the Saints and to protect them and then be a party to allowing one of his own brethren to go, year after year, without employment, because that brother will not surrender his manhood and join a union with him. There is none of the Spirit of the Lord in that, to my mind. That is exactly the way I see it.

I desire, as stated, to emphasize and re-emphasize those statements delivered here six months ago. I believe that it is the absolute right of men to combine together for their protection, for their advancement, for their welfare in unions, but as stated here, I deprecate the idea of their undertaking to dictate to those who will not join them. I believe this is all I desire to say upon that subject.

PROGRESS IN THE MISSIONS.

Since we last met here, it has fallen to my lot to hold meetings in the Central States Mission, in the Eastern States Mission, in the Canadian Mission, and three times in various parts of the California Mission. It has fallen to my lot to visit the capital of our Union and to hold a meeting there. It has fallen to my lot to visit some of the stakes of Zion, especially two in Arizona, the Maricopa and the St. Joseph stakes, and to hold a meeting in the capital of Arizona. I wish to say that I rejoice in the wonderful change of sentiment regarding the Latter-day Saints that has come to people wherever I have met with them during the past six months. In addition to these visits I have had the privilege of visiting the Hawaiian Islands, with some of the brethren of the general authorities, and of dedicating there to the Lord one more temple for holy ordinances for the salvation of the dead. And I want to bear witness to the Latter-day Saints that there was, with our small party on that trip to the Hawaiian Islands, in the dedication of that temple, in the various services that were held there, lasting for a number of days, the inspiration of the Lord God Almighty, and that we were blessed abundantly, beyond our power to

tell. There is something that no mortal tongue can tell, when an individual realizes and knows that while proclaiming the gospel of our Lord and Master Jesus Christ he has been blessed by the inspiration of the Lord; and that was our experience in dedicating another temple to the Lord in that far-off land. The Hawaiian people have a dark skin, but their hearts are white, their loyalty to God is perfect, and the Lord Almighty has abundantly blessed many of that people by giving to them an absolute knowledge of the divinity of the work in which we are engaged.

RESPECT GROWING FOR OUR CHURCH.

I am thankful that wherever I have traveled during the past six months I have found a feeling of respect, a feeling of love in the hearts of many for the Latter-day Saints, in the hearts of those not of our faith. I heard many very splendid compliments while in Washington by members of the president's cabinet, by senators and representatives, and by officials of the government in the Federal Reserve banking departments, and in others, wherever I went, and with all the people that I met, bankers in New York, Chicago, San Francisco and other cities, I heard good things said of the Latter-day Saints; we are coming into our own, so to speak. Our character is becoming known, and no longer can men lie about the Latter-day Saints, or women either, and get away with the lies with the great majority of the people in our country.

While our reputation has been bad, this reputation has come to us, how? Because of the lies, as a rule, by men who have been excommunicated from this Church. No loyal, patriotic American citizen wants the people of our country to be judged by the Benedict Arnolds that the country has produced; but the men of America desire that our country shall be judged by its achievements, by the men who have been loyal to that God-inspired instrument, the Constitution of our country. All we ask of any people upon the face of the earth is that they shall judge the Latter-day Saints by Joseph Smith, the prophet of the living God, by the record that he made in the few short years that he stood at the head of the Church. The Church was organized in 1830, 90 years ago, and he presided over it for only 14 years. The accomplishments of those 14 years under his administration, what he did, and what he left to the Church in the wonderful revelations that he gave to us, in the translating of the Book of Mormon, that sacred Scripture of the forefathers of the American Indian, and the wonderful labors that he performed, these stand as a monument stamping him, in very deed, a prophet of the living God. No man without the inspiration of God, in 14 short years, could have accomplished what Joseph Smith did; could have laid the foundation of this great work to which you and I belong. And as the years come and go, men are beginning to recognize the greatness of the labor he performed.

MAKE SACRIFICES FOR GOSPEL.

I remember as a boy that I borrowed a book from the Thirteenth ward Sunday School library; it was on the evidences of Christianity by Dr. Paley, and I remember among other things, in that book, that he stated that the strongest evidence of the divine mission of the Savior of the world was the absolute loyalty of those who embraced Christianity, and their willingness to lay down their lives, if need be, for the testimony that they possessed of the divine mission of the Savior. I remember thinking as a boy: If that is the strongest evidence, of men being willing to lay down their lives and to voluntarily make sacrifices and to stand up under persecution, then that same identical evidence applies to the divine mission of the Prophet Joseph Smith. The Latter-day Saints were driven from city to city, county to county, state to state, and finally beyond the confines of the United States to the Rocky Mountains, then Mexican territory. They could have had immunity, they could have dwelt in peace, had they renounced their faith; but our fathers and our mothers had received the witness of the Holy Spirit and they knew that Jesus was the Savior, they knew that Joseph Smith was in very deed a prophet of God. The Lord Almighty had implanted in their hearts a knowledge that God did, one hundred years ago this spring, appear to a boy; that he did speak to that boy; and that when the boy asked of our Father in Heaven, "Which of all the religious denominations in the world is the true Church of Christ?" in answer to that question our God and our Father pointed to the Savior of the world and said: "This is my beloved Son, hear Him." The Savior of the world told that boy to join none of the sects, that they had all gone astray, that they were teaching for doctrine the ideas and the commandments of men, and that they did not have the true Church of Christ. When that boy returned from that wonderful and marvelous vision, the greatest event in all the history of the world, excepting only the birth and death of the Savior, his mother saw that there was something strange about his appearance and asked him some questions; and he simply answered, in substance, and said to his mother (who was a Presbyterian): "Mother, there is one thing I know now, and that is that the Presbyterian church is not the Church of Christ."

When he related his vision to ministers and others the boy was ridiculed.

Three years later an angel of God appeared and told him there were buried in the hill Cumorah some golden plates containing a record, a sacred record of the forefathers of the American Indian, and that he should be the instrument in the hands of God of translating those plates. The angel gave him many wonderful instructions and quoted much Scripture to him; then disappeared. He returned and repeated his instructions and disappeared. He returned again and repeated those instructions, the three visitations occupying the entire night. The next

day when that boy went to his work in the field with his father, having had no rest during the night, his father saw that he was not feeling well and told him to go home; and as he was climbing a fence he fainted, but he was aroused from his faint by the voice of the messenger who for the fourth time repeated all that he had said during the previous night, and told him to go back to his father and tell his father all that he had heard and seen. This he did, and the boy's father answered: "This is of God. Listen to the teachings of the angel." The boy visited the hill Cumorah; he saw the plates and was instructed by the messenger to come there once a year for four years, to be instructed by that angel of God, regarding the great and marvelous work that was to come forth in the last days. At the end of four years the plates containing the record were delivered to him by the angel Moroni. He translated those plates, and the translation is the Book of Mormon.

VAST MULTITUDE HAVE TESTIMONY.

O but, says one, I don't believe a word of it. There are thousands, there are tens of thousands of men and women, from the midnight sun country in Scandinavia to South Africa, all over Europe, from Canada to South America, in every state of the Union of the United States, upon the islands of the Pacific, who stand up and in all humility bear witness before high heaven that God has given to them a knowledge that Joseph Smith did see him, that Joseph Smith did see the Savior of the world, that Joseph Smith was visited by angels of God, that he was ordained to the apostleship, that he did in very deed commune with the Savior of the world, that he was a prophet of the living God. All the non-belief, all the lack of faith of all the people in all the world cannot change that fact, if it be a fact, and God has given many of us a knowledge, an absolute knowledge that it is a fact, that Joseph Smith was a prophet and that this Gospel, called by the world "Mormonism," is in very deed the Gospel of the Lord Jesus Christ.

TESTIMONY OF PRESIDENT JOSEPH F. SMITH.

I want to read one of the latest testimonies regarding the divinity of this gospel, given from this stand by our late beloved Prophet, Joseph F. Smith, as to where divine authority exists today:

The Church of Jesus Christ of Latter-day Saints is no partisan church. It is not a sect. It is the Church of Jesus Christ of Latter-day Saints. It is the only one today existing in the world that can and does legitimately bear the name of Jesus Christ and his divine authority. I make this declaration in all simplicity and honesty before you and before all the world, bitter as the truth may seem to those who are opposed and who have no reason for that opposition. It is nevertheless true and will remain true until he who has a right to rule among the nations of the earth and among the individual children of God throughout the world shall come and take the reins of government and receive the bride that shall be prepared for the coming of the Bridegroom.

Many of our great writers have recently been querying and wondering

where the divine authority exists today to command in the name of the Father and of the Son and of the Holy Ghost, so that it will be in effect and acceptable at the throne of the Eternal Father. I will announce here and now, presumptuous as it may seem to be to those who know not the truth, that the divine authority of Almighty God, to speak in the name of the Father and of the Son, is here in the midst of these everlasting hills, in the midst of this intermountain region, and it will abide and will continue, for God is its source, and God is the power by which it has been maintained against all opposition in the world up to the present, and by which it will continue to progress and grow and increase on the earth until it shall cover the earth from sea to sea. This is my testimony to you, my brethren and sisters, and I have a fulness of joy and of satisfaction in being able to declare this without regard to, or fear of, all the adversaries of the truth.

OH, SAY, WHAT IS TRUTH?

We heard sung here three verses of the hymn, "O, say what is truth?" and I request that in the future the choir sing all four verses, and not omit the last:

O, say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce
And priceless the value of truth will be,
When the proud monarch's costliest diadem
Is counted but dross and refuse.

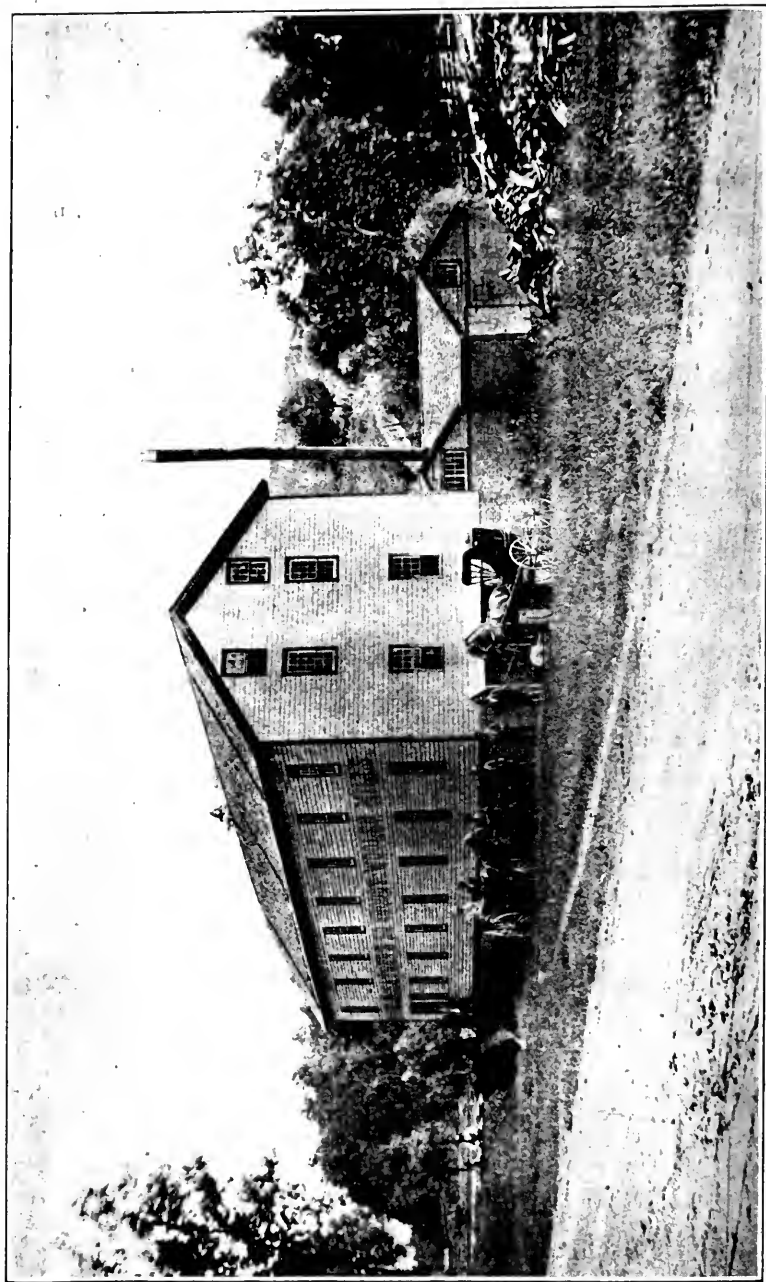
Yes, say what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The scepter may fall from the despot's grasp,
When with winds of stern justice he copes;
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

CLOSING TESTIMONY.

And I bear witness to you here today that we have the truth, that God has spoken again, that every gift, every grace, every power, and every endowment that came through the Holy Priesthood of the living God in the days of the Savior, are enjoyed today. God lives, Jesus is the Christ, Joseph Smith was a prophet of the true and the living God. "Mormonism," so called, is in very deed the gospel of the Lord Jesus Christ. God has given me a witness of these things. I know them and I bear that witness to you, in all humility, and I do it in the name of the Lord Jesus Christ. Amen.



HAYDEN'S MILL, PORT BYRON

Here Brigham Young worked in the early '20's, at the time of his marriage to Miriam Works. He was engaged in the manufacture of paints and wooden pails. They made the paints and painted the pails.

Boyhood and Youth of Brigham Young

By Preston Nibley

Brigham Young, like most Americans who have made a great name, was born in poor and humble circumstances. When he came into the world, on June 1, 1801, his father was struggling to gain a livelihood on a Vermont farm, where the principal question was to get enough to feed and clothe his family. There were already eight little children, the oldest, a girl, being fifteen. Then came the ninth, a baby boy, whom the parents named Brigham.

When the little fellow was two years old his father moved away from Vermont. He had heard that farther west in the state of New York, there were more opportunities and better land; and so, loading his numerous family in his wagon, he set out in the spring of 1804 to find a new home. They journeyed westward about 120 miles, locating in Chenango county, where a settlement was forming, called Sherburn. Here the boy Brigham remained with his parents until he was eleven years old. I presume there was never a day when he had an easy life. There was no silver spoon for his mouth. Years later, addressing the Saints in Salt Lake City, and speaking of himself and Heber C. Kimball, he said:

"Brother Heber and I never went to school until we got into 'Mormonism'; that was the first of our schooling. We never had the opportunity of letters in our youth, but we had the privilege of picking up brush, chopping down trees, rolling logs, and working amongst the roots and getting our shins, feet and toes bruised. The uncle of Brother Merrell, who now sits in the congregation, made the first hat that my father ever bought me and I was then about eleven years of age. I did not go bare-headed previous to that time, neither did I call on my father to buy me a five-dollar hat every few months, as some of my boys do. My sisters would make me what was called a Jo Johnson cap for winter, and in the summer I wore a straw hat which I frequently braided for myself. I learned how to make bread, wash the dishes, milk the cows and make butter; and can make butter and beat most of the women in this community at housekeeping. Those are about all the advantages I gained in my youth. I know how to economize, for my father had to do it." *Journal of Discourses*, Vol. 5, p. 97.

There you have it in a nut shell: that was the early education of President Brigham Young. For him there was "no opportunity of letters" in his youth. His opportunity was to learn to work, and work at useful and necessary things. Somehow, somewhere, he did manage to get "eleven days' schooling," but

his grand university was the school of Hard Knocks, from which he graduated with the highest honors.

When the boy Brigham reached his fourteenth year, a great and irreparable sorrow came into his life. His noble and splendid mother, weary and worn with the struggle which life in the frontier had forced upon her, closed her eyes in her last sleep. All honor to her name and memory! Though her struggle was hard, few women have been more fortunate than she was. She was permitted to give the world eleven splendid children. And there was Brigham, her great reward. Her soul was to shine out gloriously in him all his life.

Brigham always spoke with the greatest reverence and appreciation of his mother. In a sermon on August 15, 1852, he said:

"Of my mother—she that bore me—I can say, no better woman ever lived in the world than she was. * * * My mother, while she lived, taught her children all the time to honor the name of the Father and Son, and to reverence the Holy Book. She said, 'Read it, observe its precepts and apply them to your lives as far as you can. Do everything that is good; do nothing that is evil; and if you see any persons in distress, administer to their wants; never suffer anger to arise in your bosoms, for if you do, you may be overcome by evil.'"

If I understand the character of Brigham Young aright; I should say that that is the foundation on which he built, all his days.

And so, at the age of fourteen, Brigham Young was motherless, cast adrift on the world to make his way as best he could. But you may be assured that this boy who had been taught to work was never idle. He always found something to do, and had something to show for his labor. At the age of twenty-one we find him at Port Byron, a little town on the Erie Canal, able to call himself a "carpenter, joiner, painter, and glazier." As a boy he seems to have been as solid and substantial as he was later on, when grown to be a man.

There was a strong religious strain in the family of his father, John Young. By the time Brigham had grown to manhood, his three older brothers, Joseph, John, and Phinehas, were already itinerant preachers in the Methodist Reformed church. When Brigham was twenty-two, he also allied himself with this sect, but I am unable to find that he ever became an "exhorter", as did his brothers. That he went to church meetings is evidenced by the following:

"How many times I have attended prayer meetings among the Methodists in my youthful days when perhaps one hundred men and women would be praying aloud at once. I did not then know but that it was alright." *Journal of Discourses*, Vol. 6, p. 42.

Brigham never became very enthusiastic about the Meth-

odist Reformed church. There was not sufficient power in it to stir his soul as did the gospel taught by the Prophet Joseph Smith. Also the ministers and priests of that religion never found much favor with him. On July 26, 1857, he said:

"I was a Bible reader before I came into this Church, and, so far as the letter of the Book was concerned I understood it. I professed to be a believer in the Bible so far as I knew how; but as for understanding by the Spirit of the Lord I never did until I became a Latter-day Saint. * * * I was well acquainted with many of the priests of the day, and I would frequently think to myself that I would get some knowledge from them. And as I became acquainted with smart, intelligent, literary priests and professors of religion, I thought, 'Now I can obtain some intelligence from this or that man,' and I would begin to ask questions on certain texts of scripture, but they would always leave me as they found me, in the dark. They were there themselves, and I knew of a surety before I heard the gospel that the priests were blind guides, leading the blind, and that there was nothing left for them only to stumble here and there and perhaps fall into a ditch. That much knowledge I had previous to my becoming acquainted with what is called 'Mormonism'."

On October 8, 1824, in the town of Aurelius, Cayuga county, New York, Brigham married Miriam Works. He had turned twenty-three years of age the previous June, and was now fairly prosperous in his occupation as a carpenter. Two of his boy friends at this time were Henry Wells, founder of the Wells-Fargo Express Company, and Isaac Singer, inventor of the Singer Sewing machine. Mr. D. B. Smith, of Cayuga county, who knew Brigham at this time, said later: "Brigham Young was as fine a specimen of young manhood as I have ever known, and would have made his mark in whatever community his lot might have been cast."

In the spring of 1829, Brigham left Cayuga county, where he had resided more than sixteen years, and moved about fifty miles westward to Mendon, Monroe county, where his father and most of his brothers and sisters resided. Mendon is only about fifteen miles from Manchester, the boyhood home of the Prophet Joseph, and about the same distance away, a little to the north is Palmyra, where, one year after Brigham settled in Monroe county, the Book of Mormon was printed.

The publication of the Book of Mormon created a tremendous stir in the countryside about Palmyra. That Brigham knew about it is evidenced from the following, which he told the Saints in Salt Lake City, years later:

"I was somewhat acquainted with the coming forth of the Book of Mormon, not only through what I read in the newspapers, but I also heard a great many stories and reports which were circulated as quick as the Book of Mormon was printed, and began to be scattered abroad." *Journal of Discourses*, Vol. 2, p. 249.

Not only did Brigham hear stories and reports, but a few weeks after the book was printed and bound into a volume, a

copy came into his hands. It happened that Samuel Smith, a brother of the Prophet, who had been sent out by Joseph to circulate the book in the villages near Manchester, succeeded in placing two copies with members of the Young family. Phinehas, who resided at Victor, bought one out of curiosity, and Rhoda, Brigham's sister, was given one by Samuel, because she kindly sympathized with him in his effort to spread the truth.

It was the book purchased by Phinehas that fell into Brigham's hands. Phinehas carried it home, read it, and was profoundly impressed by it. Then he gave it to his father, who remarked that "it was the greatest work and clearest of error of anything he had ever seen, the Bible not excepted." Finally it was handed on to Brigham. He was intensely interested in



House at Port Byron, New York, where Brigham Young lived after his first marriage

what he read. Phinehas relates that "about this time my brother, Brigham, came to see me, and very soon told me that he was convinced that there was something in 'Mormonism'." I presume that little did he dream what it would eventually mean to him.

The excitement regarding "Mormonism" and the "Golden Bible" died away somewhat in New York when, in the spring of 1831, the Prophet Joseph, his family and most of the Saints moved away to Ohio. I am at a loss to learn whether Brigham, up to this time, had, or had not, ever seen and talked with

a member of the Church. But as he fails to mention such an event I am inclined to the belief that no Latter-day Saint ever called at the little town of Mendon until the fall of 1831, when five elders from an isolated branch of the Church in Columbia, Pennsylvania, came into Brigham's neighborhood while making a short missionary tour through New York. Brigham says of this event:

"In the fall of 1831, Elders Alpheus Gifford, Elial Strong, and others came to Mendon to preach the everlasting gospel, as revealed to Joseph Smith the Prophet, which I heard and believed." *Millennial Star*, Vol. 25, p. 424.

It may seem strange to some that while Brigham had had access to the Book of Mormon for more than a year prior to his coming in contact with the elders he had not been led to make any thorough or extensive investigation of "Mormonism." But the explanation I have relied upon is this, that what profoundly influenced Brigham more than the reading of any book was his actual contact with men. The look of the eye, the shake of the hand, the sincerity of the voice, the "spirit" of the person, that, more than all else, impressed him. Speaking of his conversion, President Young once said:

"If all the talent, tact, wisdom and refinement of the world had been sent to me with the Book of Mormon and had declared in the most exalted of earthly eloquence the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which arises, only to vanish away. But when I saw a man without eloquence, or talents for public speaking who could only say, 'I know by the power of the Holy Ghost, that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord,' the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory and immortality were before me. I was encircled by them, filled with them, and I knew for myself that the testimony was true." *Journal of Discourses* Vol. 1, p. 90.

Among the young men in Mendon, at this time, was one to whom Brigham had become particularly attached. This was Heber Chase Kimball, who was engaged with his brother in the pottery business. Like Brigham, he also had shown considerable interest in "Mormonism," and was, consequently, eager to hear the message of the elders. In his autobiography Heber relates as follows:

"About three weeks after I joined the Baptist Church (fall of 1831) five elders of the Church of Jesus Christ came from Pennsylvania to the house of Phineas H. Young, in Victor. Their names were: Eleazar Miller, Elial Strong, Alpheus Gifford, Enos Curtis, and Daniel Bowen. Hearing of these men, curiosity prompted me to go and see them, when, for the first time, I heard the fulness of the everlasting gospel.

"As soon as I heard them I was convinced that they taught the truth, and that I had only received a part of the ordinances under the Baptist Church. I also heard the gifts of the spirit manifested among the elders, for they spoke in tongues and interpreted, which tended to strengthen

my faith. Brigham Young and myself were constrained, by the spirit, to bear testimony of the truth, and when we did this the power of God rested upon us." *Deseret News*, Vol. 8, No. 4.

The five elders from Pennsylvania must have been most excellent and spiritually minded men. It was in their little branch at Columbia that the gift of tongues was for the first time exercised in the Church. They also so thoroughly impressed Brigham Young and Heber C. Kimball with the truth of their teachings that these two young men decided to pay them a return visit, which they accomplished a few months later. President Young gives an account of the trip as follows:

"In January, 1832, my brother Phinehas and I accompanied Heber C. Kimball, who took his horses and sleigh and went to Columbia, Pennsylvania, where there was a branch of the Church. We traveled through snow and ice, crossing rivers until we were almost discouraged; still our faith was to learn more of the principles of 'Mormonism'.

"We arrived at the place where there was a small branch of the Church; we conversed with them, attended their meetings and heard them preach, and after staying about one week we returned home, being still more convinced of the truth of the work, and anxious to learn its principles and to learn more of Joseph Smith's mission. *Millennial Star*, Vol. 25, p. 424.

To me it is splendid to note Brigham's anxious desire to learn more of the Church and of the divinity of Joseph Smith's mission. Here he was, traveling through snow and ice, crossing frozen rivers until "almost discouraged," to learn about what was, perhaps, the most unpopular movement that he had ever come in contact with. But he was face to face with his greatest problem; namely, that he had an eternal soul to save, and in this newly revealed religion there seemed to be the one and only solution. We may date his complete conversion from this winter trip to Pennsylvania. From that time henceforth until the last day of his life, his constant activity was given to "building up the Church and Kingdom of God."

His first missionary trip followed after his return to Mendon. He set out for Canada to impart the glad tidings to his brother Joseph who was a Methodist preacher there. He relates as follows:

"Immediately after my return home from Pennsylvania I took my horse and sleigh and started to Canada after my brother Joseph, taking my brother-in-law, John P. Greene, who was then on his way to his circuit, preaching the Methodist doctrine. We rode together as far as Sacketts' Harbor. After finding my brother Joseph and explaining to him what I had learned of the gospel in its purity, his heart rejoiced, and he returned home with me where we arrived in March." *Millennial Star*, Vol. 25, p. 424.

Following their return to Mendon, there must have been a family council held at which it was decided that Joseph and Father John Young should now make a trip to Pennsylvania and learn more of the newly revealed gospel as Brigham and Phine-

has had done. Phinehas accompanied his father and brother. They arrived at Columbia early in April and as evidence that they were all completely convinced of the truth of "Mormonism," Phinehas relates:

"In the morning of the 5th of April, 1832, I was baptizd by Elder Ezra Landon, and my father, by Elder Daniel Bowen. The next morning, being April 6, 1832, my brother Joseph was baptized by the latter. April 7, my father and I started for home, a distance of 120 miles, where we arrived in health and found our friends and families rejoicing in the fulness of the gospel." *Millennial Star*, Vol. 25, p. 376.

One of the elders from Pennsylvania must have accompanied Father John Young and Phinehas on their return journey, for we find that an important event occurred in Mendon on the 14th of April, in which Elder Eleazar Miller, of Columbia, figured. Brigham relates it:

"April 14, 1832, I was baptized by Eleazar Miller, who confirmed me at the water's edge. We returned home, about two miles, the weather being cold and snowy, and before my clothes were dry on my back he laid his hands on me and ordained me an elder, at which I marveled."

Here we have Brigham baptized, made an active member of the Church, and ordained an elder the same day. Now his splendid enthusiasm for the great cause has an opportunity to show itself. He has a firm and definite object in life; he has but one desire, and that is to do his full share in the advancement of the Kingdom.

There is a story told, and it bears great semblance to the truth, that at the time Brigham was baptized he was doing carpenter work at Mendon for a man named Hickox. He went to Hickox and said, "I am not going to work for you any longer, sir; I am going to do something better—preach the everlasting gospel." And truly, from this time on, every activity of his life was sub-ordinate to this one object.

Brigham Young's explanation of the pre-eminence to which he attained in later life was always that the Lord had greatly favored him. This certainly seems to be true when one looks into the history of his early years. He was without doubt a chosen man, for from the very beginning of his association with the Church he was abundantly blessed by the Spirit. Here is but one instance:

"A few weeks after my baptism I was at Brother Kimball's house one morning, and while family prayer was being offered up, Brother Alpheus Gifford commenced speaking in tongues. Soon the Spirit came on me, and I spoke in tongues, and we thought only of the day of Pentecost, when the apostles were clothed upon with cloven tongues of fire." *Millennial Star*, Vol. 25, p. 439.

Such a baptism by the Spirit could not soon be forgotten

by a man like Brigham. He was overwhelmed by the testimony of the truth which the Lord had showered on him.

It is interesting to me that the little branch in Mendon was the second place in the Church where the gift of tongues was made manifest, and as nearly as I can learn Brigham was the first recipient of it.

Few people can say that their feelings, when they entered the Church, were as Brigham expressed his:

"I felt, yes, I can leave my father, my brothers and sisters, and wife and children, if they will not serve the Lord and go with me." *Journal of Discourses*, Vol. 4, p. 281.

Fortunately, however, Miriam Young was of the same belief as her husband, and early in May following, she, too, was baptized. But not long was she to partake of the joy they found in the newly espoused gospel. The fatal malady of "consumption" had seized her, and on the 8th of September, the same year, she died, leaving Brigham with two little daughters, Elizabeth, born September 26, 1825, in Port Byron, and Vilate, born June 1 (Brigham's birthday also), 1830, in Mendon. "In her expiring moments," Brigham says in his autobiography, "she clapped her hands and praised the Lord and called upon Brother Kimball and all around to praise the Lord."

The sad occasion of the death of his wife was probably what prompted Brigham to leave the environment of his home for a short trip. A few days after Miriam was buried, we find him setting out to visit the Prophet Joseph at Kirtland. He had never seen the Prophet, although they had lived for years in New York within comparatively, few miles of each other. His two little girls had found a home in the family of his friend, Heber C. Kimball. Brigham gave away almost everything he had; he looked forward alone to preaching the gospel. Apparently he had dedicated his life to the cause. Speaking of his early experiences he once said:

"When I went to Kirtland I had not a coat in the world, for previous to this I had given away everything I possessed that I might be free to go forth and proclaim the plan of salvation to the inhabitants of the earth. Neither had I a shoe to my feet, and I had to borrow a pair of pants and a pair of boots." *Journal of Discourses*, Vol. 2, p. 128.

Further describing his trip to Kirtland he says:

"Brother Heber C. Kimball took his horse and wagon, brother Joseph Young and myself accompanying him, and started for Kirtland to see the Prophet Joseph. We visited many friends on the way and some branches of the Church. We exhorted them and prayed with them and I spoke in tongues. Some pronounced it genuine and from the Lord, and others pronounced it of the devil.

"We proceeded to Kirtland and stopped at John P. Greene's who had just arrived there with his family. We rested a few minutes, took some

refreshments and started to see the Prophet. We went to his father's house and learned that he was in the woods chopping. We immediately went to the woods where we found the Prophet and two or three of his brothers, chopping and hauling wood. Here my joy was full at the privilege of shaking the hand of the Prophet of God, and received the sure testimony, by the spirit of prophecy, that he was all that any man could believe him to be, as a true prophet. He was happy to see us and bade us welcome. We soon returned to his house, he accompanying us." *Millennial Star*, Vol. 25, p. 439.

The above describes an historic meeting. Here was a young man, destined to be the great leader of a great people, journeying several hundred miles in borrowed clothes, to meet the prophet of his chosen religion, and he found him "chopping and hauling wood." But when Brigham shook his hand he "received the sure testimony" that this man was indeed a prophet. Truly the Almighty does choose the weak things of this world to confound the wise. Who, in all the world, were in more humble circumstances that day than these two young men? It may be said that at the time of this meeting the Prophet Joseph was not quite 27 years of age, and Brigham a few months before had turned 31.

Further describing the events of this memorable day, Brigham says:

"In the evening a few of the brethren came in and we conversed together upon the things of the Kingdom. He [Joseph] called upon me to pray; in my prayer I spoke in tongues. As soon as we arose from our knees the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me. He told them it was the pure Adamic language. Some said to him they expected he would condemn the gift brother Brigham had, but he said, 'No, it is of God, and the time will come when Brother Brigham Young will preside over this Church.' The latter part of this conversation was in my absence." *Millennial Star*, Vol. 25, p. 439.

The Prophet Joseph had never heard the gift of tongues until he heard it from Brigham that day, and by the gift of prophecy he knew that a great man and a great leader had joined his standard.

"'Mormonism' keeps men and women young and handsome; and when they are full of the Spirit of God, * * * they have a glow upon their countenances; and that is what keeps you and me young; for the Spirit of God is with us and within us."—*Brigham Young*.

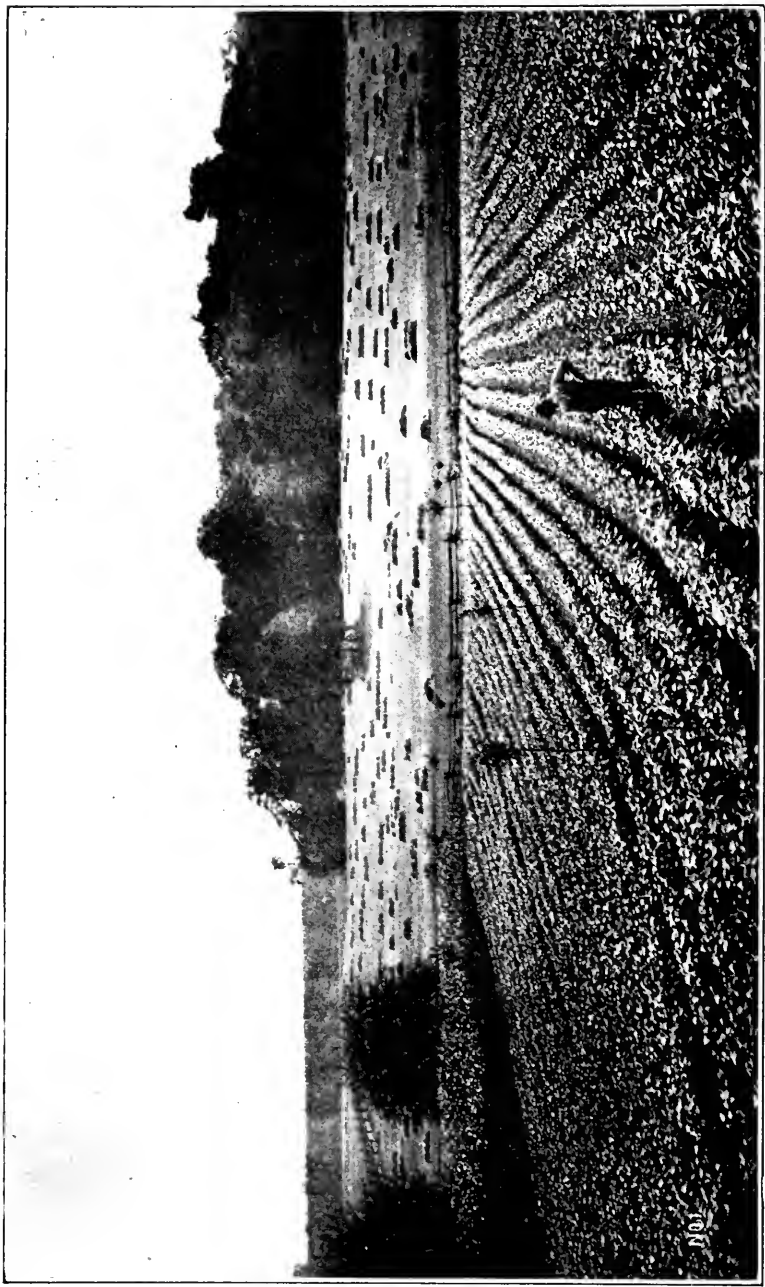


Photo by Geo. Ed. Anderson, Springville, Utah.
THE SACRED GROVE, NORTH OF THE FARM HOUSE, PALMYRA, NEW YORK

One Hundred Years Ago*

By Elder Melvin J. Ballard, of the Council of the Twelve

Kindly turn your thoughts backward, if possible, beyond the period of your mortal existence, and look into the distant past by aid of memory and imagination, and think of those scenes that were enacted one hundred years ago when there was no state of Utah, no Salt Lake City, no Tabernacle; when the western bounds of civilization were far east of us; when, indeed, there were but nine million four hundred thousand persons in the United States.

That we may get a proper setting for the theme that is now to be presented, imagine a condition of religious enthusiasm spreading over the country so that it affected all the towns and hamlets of the land; men and women were leaving their occupations and camping by meetinghouses while daily and nightly revivals were being conducted. The debate and contentions between religious denominations were most intense, and often bitter. Jonathan Edwards had but recently appeared in the United States and fired his particular sect with enthusiasm over his very peculiar doctrines announcing that men would get to either one of two places, and by the smallest margin reach heaven; missing that, they were doomed to eternal damnation in hell-fire.

The doctrine of infant damnation, the doctrine of the elect, each had its adherents, and bitter were the denunciations and contentions. The echoes of these things reached the western part of the state of New York and affected the little community of Manchester, where the family of Joseph Smith resided. As a member of that household, though but a child, he, like other neighbors, had gathered in the assembly to be religiously instructed. The child, in that little gathering, had watched the performance, while various mourners went to confession and were immediately surrounded by eager ministers anxious to win the new convert to his particular persuasion. Various members of the family had responded and affiliated with one of the groups of worshipers. By the process of elimination, it reached the lad who had serious thoughts concerning his present predicament, and when he thought of his responding to the appeal, then the next problem that beset his mind was: "To which group shall I go?"

*The text of Elder Ballard's introduction to the rendition of the "Vision" as presented by Prof. Evan Stephens and chorus in the Salt Lake Tabernacle, Monday evening, April 5, 1920.

In the midst of these uncertainties, he read those inspired words in the epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He writes that never did scripture have such an effect upon the heart of man as these words of promise had upon his heart, and they moved him to action.

Seeking a place where he might commune with God, he selected the little grove of standing timber, remaining as nature had planted it on a small portion of his father's farm. Within the seclusion of this grove he offered his humble petition to his Father. He informs us of the power of darkness that arrayed itself to destroy him.

We have no difficulty now, as we look back upon it, to understand that the great drama that was being enacted in the little grove was one of vast significance, known by those beings who dwelt in the eternal world, not only about the throne of God but even in the realm of the damned. For the hour had come when he who had ruled the nations of the earth and triumphed over truth and right was to see his sun begin to set, and that which the prophets had seen in ages gone by was about to be fulfilled when they said, notwithstanding the days of struggle between truth and error, wherein error had seemed to triumph: there would come a day when the kingdom of God should be established, to roll forth and fill the whole earth and never be destroyed nor given to another people. This hour had come, and none knew it better than he who had ruled unrighteously and had a squatter's right, so to speak, upon the domains of the Redeemer. He was a usurper. He contested the movement and sought the destruction of the boy, but the Power that delivered him—the Power of Light—coming forth from the presence of our Father, triumphed, as it always shall triumph ultimately, over the powers of darkness.

In the midst of this glorious Presence the boy was comforted, reassured by those words spoken by the most glorious Being who exists in all the eternal worlds—our Father in heaven,—who said to the trembling youth, "Joseph"—and I fancy that the words, not only spoken as a Father would speak them, but in tenderness and in sympathy, removed all fear and doubt—"Joseph, this is my Beloved Son", and then introduced our Redeemer.

You know the answer that was given. That nowhere in the world was the truth to be found; the day of darkness was not only proclaimed, but the ending of that day of darkness was indicated in the assurance given by the visit of the Redeemer. The most wonderful, the most complete revelation of the powers that exist in heaven above and in the realms of the condemned, was here revealed. On this occasion, not only God's voice was heard,

but his Being was revealed as well as the Being and the voice of his Son;—and there was also revealed the power, at least, if not the personality of the rejected and fallen son of God. So it is at once the most complete revelation of the powers that be, in both realms. That which has come out of it has brought us from the isles of the sea, from the distant lands of the earth, has made Utah, has made this city, established this building, has given us all that is worth while in this world.

As I knelt in that Grove, on one occasion, in deep gratitude that I lived to see the day when from the courts of glory, after ages of silence, the voice of God again was heard, my heart was filled with gratitude that I lived to see that day. I knew as I know this night,—in the very depth of my heart and soul, and if every fiber of my being had a tongue, and every hair of my head could speak, it could testify as I do, that Joseph told the truth. God did manifest himself, the Redeemer did come, and all that I have—all that is worth while to me,—has come because Joseph told the truth.

Now, Brother Evan Stephens has caught up this glorious theme, and has set it to inspirational music that shall be sung through the ages that are to come; and in the dim future, so far away that we cannot now even think of what shall be, the memory of this visitation like the memory of the birth of Christ, shall remain as long as we live; and we shall live forever. These singers have caught the spirit of it, and, like the actors in the passion play, at Oberammergau, will bear their testimony to you tonight, glorifying in song this wonderful theme. I rejoice that there has come to us from our Father, a man of talent and ability to express himself so completely, so wonderfully in song, as our dear, beloved, gifted Brother Stephens, from whom we shall now hear. (Applause.)





*The Mountain as seen from a distance, and the same mountain at close range. "Have you ever, with rod, dog, and gun, pitched your tent * * * at the bottom of a rugged canyon with titan peaks towering above, and a noisy mountain torrent tumbling over the rocks at your feet?" (See p. 698.)*

A Summer Outing and what Came of it

A Story for Boys, with Some Observations which May be of Interest to Men

By Hon. Anthony W. Ivins

Chapter I

"One impulse from a vernal wood
Will teach you more of man,
Of moral evil and of good,
Than all the sages can."

"I am dying of ennui. I must have some change from this monotonous office life, something to divert my thoughts from deposits and drafts, loans and discounts, stocks and bonds.

"Theaters no longer interest me, and club life has become a bore. A year ago I spent my vacation in Europe. The trip was a disappointment. There is such a sameness everywhere, the same glaring pavements, the same narrow streets, the great piles of brick and mortar which have been wrought by man into cottages, castles, palaces and cities, the hurrying, struggling masses, striving for the mastery, without sympathy or human affection except for their own; the poverty and misery of the poor, and extravagant abuse of wealth by the rich, these were the things which I found abroad, found them everywhere.

"The great ships which carried us across the ocean excited my admiration, and as I compared them with the Roman galley, and the Viking ships of the Norsemen, I marveled as I contemplated the wonderful accomplishments of man, in fact, what man has done and is doing, what he might have done which he is not doing or attempting to do, was constantly before me."

The speaker, Frank Anderson, was seated in the office of a banking house in a western city where he was employed as assistant cashier. Thirty-five years of age, with light hair and blue eyes, the bequest of his Scandinavian ancestors, the head and face of a philosopher, a body slight but lithe and supple, his was that nervous motive temperament, quick to observe, definite in conclusion, unhesitating in action when conviction made action necessary.

"You need rest, absolute rest, to both body and mind. Rest that will restore nerves, which are strained to the breaking point, to tranquility, that will bring back the appetite of youth to a dyspeptic stomach. In order to acquire this, to make rest perfect, there must be recreation which will satisfy the mind and



Salt Lake Tribune Staff Photo.

A part of Salt Lake City as seen from an aeroplane. What man has done

give proper exercise to the body. If you desire this, if you would have your soul enlarged, your faith in God increased, the insignificance of man and his accomplishments manifested when compared with nature, come with me and let us spend this year's vacation in the mountains."

In boyhood and youth Frank Anderson and George Reasoner had been companions. In far off Scandinavia the parents of the former had one day learned that two strange men, who had come from America, were boldly declaring a new religion, and that they would preach at the home of a neighbor the following evening.

More from curiosity than otherwise they had attended the meeting. The service was a very simple one. A hymn was sung, the older of the two men asked the Lord to bless the congregation, to inspire the speaker, to remove the veil of darkness from the eyes of those present that they might comprehend the truth.

The speaker, a mere boy in appearance, an American by birth and ancestry, arose, and in words which showed him to be master of the language in which he spoke, declared the apostasy from the primitive Church, the imperfect systems of the multitude of sects which had been established, and the lack of harmony among the conflicting Christian churches.

Then came the great announcement. Boldly, without hesitation but with great humility, he declared the opening of a new gospel dispensation. With unexampled assurance he testified that a boy prophet had been raised up, that through him the primitive gospel had been restored, and that the Dispensation of the Fulness of Times had been ushered in. He concluded by calling his hearers to repentance, and baptism, by immersion, for the remission of sins.

To the parents of Frank Anderson the man was an entire stranger, but nevertheless he seemed to be one whom they had always known. The doctrines which he taught they had never heard before, but notwithstanding this fact they understood them perfectly. They believed, were baptized, and leaving their native land, gathered to the United States, with other converts to the restored gospel.

The conversion of the parents of George Reasoner had been similar, except that they and their parents had been American born.

To the two boys, difference of nationality had never been known. The union of these converts, gathered as they were from many different nations, had obliterated race distinction; they thought only of the great purpose which had brought them together, the redemption of mankind, and the establishment of peace and good will upon earth.

Since early manhood, the days when they attended the same school, the lives of the two had been in direct contrast, and occupation and environment had stamped each with peculiar characteristics.

Frank Anderson, after his school days, had been employed by a banking house, where he had been promoted to his present position of assistant cashier. Absorbed in his occupation, constantly coming in contact with men of the world, often the victim of dishonesty, he had become suspicious and doubtful, thinking little of the religion of his parents, worshiping worldly things because of the power which he saw that money gives one among men.

George Reasoner had gone out into the world to grapple with it independently and alone. He had successfully engaged in farming and ranching in Arizona, had been active in politics, and was now mining and cattle raising in the Southwest.

Notwithstanding his activity in business and civil affairs, he had always been a consistent worker in the Church, and was known among his associates as a steadfast, but not offensive, defender of his faith, one of those rare temperaments in which the spiritual and temporal are harmoniously blended, whose faith in God does not detract from his admiration of the accomplishments of man, who sees in nature not the origin of

things, but the wisdom and intelligence of the great Creator of the universe.

Stalwart, bronzed through exposure to the Southern sun, he was the embodiment of mental and physical manhood, the type of man who fears nothing except to do wrong, who trusts others because he himself is trusted, who exacts nothing from his fellows which he does not willingly concede to them, who makes the golden rule the standard of his life.

The two men had met for the first time after years of separation.

"Have you ever tried outdoor life as an antidote to ennui?" continued George. "Have you ever, with rod, dog and gun, pitched your tent in an open park bordered with pine and juniper, at the bottom of a rugged canyon with titan peaks towering above, and a noisy mountain torrent tumbling over the rocks at your feet; or camped on the shores of a crystal lake, fed by the ice cold brooks which dance over the boulders as they merrily wind their way from the snow capped peaks above? Have you ever cast a fly on the sparkling water of that lake and felt the thrill which comes with the click of the reel, as the delicate rod bends and sways in your hand, and the ecstasy which makes your pulse beat faster as you land the speckled beauty, and after estimating his weight, carefully place him in your creel?"

"Have you ever stalked the antlered monarch of the woods across the beautiful glades, through rugged defiles, or over the mountain peaks, and felt that exaltation which comes to the hunter when he finally brings down the quarry? If these experiences have never come into your life, there is yet hope that you may find the recreation, the rest, the health, and, above all, appreciation of the works of the Creator which you failed to realize last year in your trip to Europe."

"No," replied Frank, "I have never gone to the mountains. I have seen them from the distance, to me they are just masses of blue earth and rocks, with scattered vegetation on them, which have no attraction. As for dogs, rods, and guns, how can they be companionable to man, one a dumb, unreasoning brute, the others inanimate, lifeless things?"

"You know," replied George, "that something must be done to strengthen nerves which are shattered with over work, to rest the tired brain, to tighten the relaxed muscles. You have been abroad and returned little benefited. You long for change, and for diversion have gone to the pool room, the bowling alley, and the card table, where you have wasted your money, injured your reputation, and lost your faith.

"You have not gone to the mountains and woods because to you, seeing them only from afar, they are devoid of interest. Come with me, Frank, and let us become acquainted with this

mountain at close range. Let us contemplate its crenelated walls of rock, compared with which Warwick and Windsor castles sink into insignificance. Let us visit its beautiful glens, and climb to the top of its mighty peaks, descend into the depths of its shadowy canyons where the sun never shines, and gaze from its top on the valley below. Let us gather the flowers which grow upon its slopes, the berries on the creek bottoms, and breathe the perfume of spruce and cedar. Let us study the finny denizens of its brooks and lakes, the animal life which abounds in its jungles, the feathered beauties which sing and build their nests in the branches of its trees. Let us search in its rock-ribbed sides for the treasures which are hidden there, and drink from its life giving springs. To you, who have only seen it from afar, the mountain has no attraction, but to me, knowing it as I do, there is a world, a universe hidden in its bosom which draws me to it whether I will or no.

"You find no companionship in a dog, because you do not know him. Senator Vest was right when he said that in this world of selfishness and strife the one absolutely unselfish friend of man is the dog. You know that in adversity those who appeared to be your friends have forsaken you. You have seen children turn against their parents, wives against their husbands, brethren betray their co-religionists. The perfidy of man, whom you glorify, is in evidence everywhere; who ever heard of treachery on the part of a dog! Come with me, Frank, leave the city, leave the works of man, and get near to nature, let us spend this year's vacation in the mountains."

"Well, I cannot be more disappointed than with my trip abroad last year. When are we to start, and what preparations are necessary for the trip?"

"We will start two weeks from tomorrow. Besides a suit of ordinary clothing you will need a khaki suit, strong shoes, leggings and a broad-brimmed hat. Bring your kodak with you. I will furnish all else which may be required."



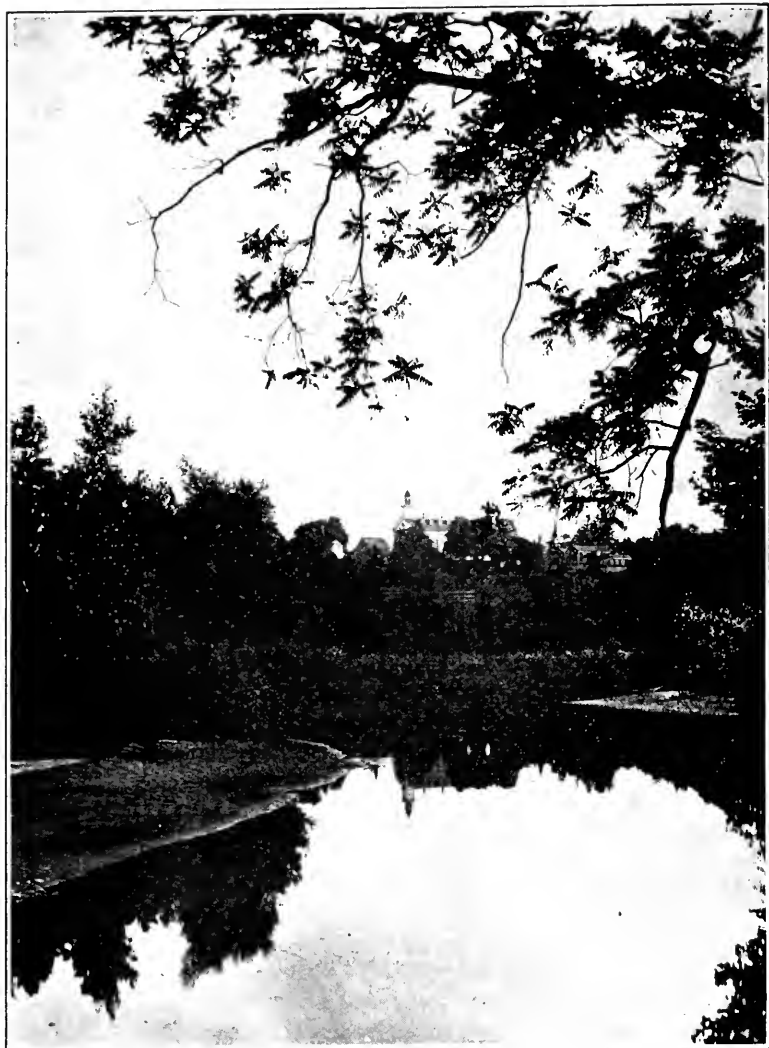


Photo by George Ed. Anderson, Springville, Utah.

KIRTLAND TEMPLE, OHIO

East fork of the Chagrin river, in the foreground.

The corner stone of the Kirtland temple, the first temple erected by the Latter-day Saints, was laid in July, 1833. The finished structure, now no longer owned by the people who built it, nor used for the purposes for which temples are erected, was dedicated in March, 1836.

The Indian missionaries (Doctrine and Covenants, 32) found in Kirtland, the Campbellite community who had many of their temporal affairs in common. Sidney Rigdon, one of the community, a reformed Baptist preacher, was converted, and after two or three weeks labor by the missionaries, they baptized some 127 converts, to whom was later added more than one thousand.

Joseph Smith as a Statesman*

VI.—JOSEPH SMITH, A PRACTICAL SOCIOLOGIST

The membership of the Church of Jesus Christ of Latter-day Saints grew rapidly, and as the converts to the new system began to gather at certain designated parts of the country in considerable groups, social organizations became necessary. It will therefore be interesting to examine the social structure established by Joseph Smith to make it possible for these people to live together in peace and amity and to make the religious, industrial, social, and educational undertakings successful. The human elements found in several towns and villages were sufficiently varied to make the problem of even holding them together a difficult one. In the beginning, the new converts came from all parts of the United States and later from Europe. Naturally they had a diversity of opinions due to their training and education. Furthermore, the environment was entirely new and a great many possessed no knowledge of agriculture, the predominating industry. To this diversity of ideas was added, before long, people representing several languages.

To conciliate these different peoples with conflicting ideas and interests, was certainly a difficult task. The sociologist is interested in knowing what common interests could be found that would hold these people together, for they have been held together until the membership of the Church now numbers hundreds of thousands. The "Mormons" readily attribute the success in a large part to religious influence and careful organization. The sociologist, however, is inclined to look further to see if at the same time other social forces were not also employed. By this it is not meant that the sociologist does not recognize the great efficiency of a strong common religious belief as a powerful factor in making for a common interest. Religion did much to bring about on the part of these people a recognition of the consciousness of kind. Joseph Smith, however, possessed too keen a knowledge of human nature not to employ in addition to religion such other social forces as might increase human interest.

Religion

John Fiske tells us that no race exists that does not possess a belief in a God of some kind. If this statement is true, and the writer does not doubt it, it indicates that the religious feel-

*Lessons for weekly joint M. I. A. meetings up to June Conference.

ing is a deep seated human attribute. At all events, since written history began, religion has always played a very important role in controlling men and their activities. It has made or shaped many human institutions and very properly continues to control men's lives to a great extent. As a sociologist, Joseph Smith, the organizer of a new church, appealed strongly to this element in order to secure unity of action of his people.

The chapel or church, commonly spoken of as the meetinghouse by the Saints, was in the beginning the center of all community activities. Services were frequent and so diversified in their nature that nearly every one was given some position that called for activity or trust. This drew the adherents close to the organization and secured their active co-operation in all religious matters. In other words, it really made them feel that they were part of the system. They were interested in the system because they were helping to make it. It brought about a unity of purpose and a co-ordination of action as nothing else could have done. It constantly brought members of the group into relationship with each other and was a means of making them interested in their religion, working at all times, as Joseph Smith believed for the betterment of the individual. The idea held before them was that a truly religious man made a better farmer, mechanic, or business man than an irreligious one. He taught that an incompetent workman could not be a good Latter-day Saint.

Economic Activities

Joseph Smith early recognized that it was not a profitable undertaking to preach spiritual salvation to men on empty stomachs, so that the economic conditions of his people were of much concern to him. In Lesson II it was shown how the prophet had planted his people on the soil so that their material wants could be especially cared for. Agriculture for people on the western frontiers, with very little capital, was the most productive industry. By locating families near together on the soil, both their spiritual and material welfare could be provided for and easily supervised. Frequently in the early stages of social development, the religious and the material were closely knit together, a perfectly natural condition among a homogeneous people. As a result, both in the Mississippi Valley and in Utah, the Church has led in a variety of undertakings that concerned the material as well as the spiritual welfare of its people. It has built bridges, constructed roads, reclaimed desert lands, furnished poor settlers with seed, and established factories. In fact, it has interested itself in almost every industry that would improve the welfare of its people. The problems were so difficult in many instances that they could not be solved

otherwise. In establishing new towns the Church did not allow a body of settlers unskilled in pioneering, to go out alone and fail, as has been too often the case with other societies. If a new settlement was contemplated, it was undertaken as a group movement properly organized with a competent leader who was familiar with the work he was chosen to supervise. Before action was taken, a definite policy was marked out and a group sufficiently large to carry it into effect was selected. From the days of Independence, Missouri, to the present time, such has been the policy of the leaders of the "Mormon" Church, and Joseph Smith set the example.

When settlements were made the plan embodied the private ownership and cultivation of the soil. At the same time industries which concerned the entire community were carried on co-operatively, whether it was a factory, a store, or when the Saints came west, an irrigation canal; all were invited to become members of the co-operative industry. Seldom were beneficial projects allowed to fail for want of leadership or supplies. The "Mormon" Church frequently intervened to save necessary industries from bankruptcy. As soon, however, as the co-operative undertakings were on their feet, the Church support was usually withdrawn and directed into new channels. This policy was followed with a view of developing qualities of economic independence and self reliance with its people. This policy, laid out by the Prophet Joseph Smith, has been followed in subsequent undertakings until at present it is generally conceded that the Latter-day Saints are the best colonizers in the West. But after all it is the application of the principle of the unity of group action with competent leadership that has made the Saints economically successful in every locality in which they have settled.

In the arrangement of communities, Joseph Smith possessed some very definite ideas. He preferred the town or village community to the open country. It lent itself very much better to unity of group action. The towns were laid out in blocks, and members of the Church were encouraged as far as possible to settle down on a town lot and not on their farms. This made the different forms of social intercourse easier to carry on. The chapel or meetinghouse, was really the community center and was used for a variety of purposes. The lands adjoining the villages were divided into areas sufficiently large to support a family and each person desiring to farm was allotted a piece of land and those, who, by training or desire, were qualified to practice business trades or professions, were encouraged to do so. In this way everybody was provided with the means of supporting himself and family. From the earliest days of the Church to the present, the employment of its members has re-

ceived thoughtful attention from the Church organization and the Church system has certainly made the economic welfare of its people an important consideration.

Recreation

In the Doctrine and Covenants, section 136:28, it reads: "If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving." Following these instructions, Joseph Smith was directly interested in sports and amusements of all sorts. In his maturity he would often go out on the playgrounds and participate in the games with the children just like a youth of school age. He encouraged games and sports of a legitimate nature among all classes of his people, for he realized their value in physiological training as well as a means of socializing the people and bringing them nearer together. Dancing and theatricals of a legitimate nature are regularly practiced as a part of "Mormon" community activities. Before proper halls could be provided these activities were carried on in the meeting-houses where, in order to emphasize their religious nature, they were opened and closed by prayer. Going with these activities was the encouragement of the study of music. The Prophet's point of view was certainly in advance of his time, for it is only in recent years that the necessity of community amusements have been fully realized as a means of proper recreation; yet we fully comprehend today that legitimate amusements and sports are necessities for a healthy community life.

Education

For any people to be progressive they naturally must be interested in education. Joseph Smith taught that "No man can be exalted but by knowledge." Again he says, "Intelligence is the path to the Gods, and knowledge is the first rung of the ladder to heaven." The 24th Section of the Charter of the City of Nauvoo, Illinois, reads as follows: "The City Council may establish and organize an institution of learning within the limits of the City for the teaching of the arts, sciences, and learned professions, to be called the University of the City of Nauvoo." At the first meeting of the City Council in Nauvoo, Illinois, a university was organized in accordance with the provisions of the charter. Schools were also established for the children. Joseph Smith in many of his writings indicates very clearly that only intelligent persons can serve God properly and that ignorance is a heavy load for any people to carry. The same educational spirit characterizes the movement of the Saints to the Great Basin. A school for children in the "Old Fort"

was opened, October, 1847, and the University of Deseret was established by legislation, February, 1850. In its charter, the University of Deseret was authorized to teach arts, sciences, philosophy, literature and language. From that day to the present, the Latter-day Saints have increased their educational facilities as fast as the wealth of the commonwealth would permit. Critics from older commonwealths have sometimes criticized the "Mormons" for not founding better educational facilities in the early days. If they will, however, compare the schools and the wealth of the new western commonwealth with the schools and the wealth of the older eastern commonwealths, the Saints will appear in a favorable light. If they will go further and make a comparison between the educational facilities of "Mormon" communities and the surrounding western communities, now or at any previous time, they will certainly stand out prominently.

Space will not permit the consideration, in this lesson, of other sociological elements employed by Joseph Smith in the organization of community life. Discussion, however, has progressed sufficiently for us to see that Joseph Smith possessed a statesmanlike grasp of the sociological principles necessary to bring together and to hold together, people of diversified interests. The towns and villages established included a very great variety of people differing in training, education, nationality, etc. From the sociological point of view, to take a few persons out of each of different assimilated groups and to bring them together so as to form new assimilated groups working measurably well in unison, is an extraordinarily difficult undertaking. Hundreds of times all over the world, such attempts have failed. Through employing the religious, economic, recreational, educational and other elements in human life, Joseph Smith succeeded, where others with similar undertakings, based upon a less comprehensive grasp of sociological principles, have failed. The success of the "Mormon" settlements and institutions throughout the world is the best evidence obtainable that Joseph Smith had a good understanding of the underlying principles of practical sociology.

QUESTIONS

- (1) What is sociology?
- (2) How was religion used as a means of holding the Latter-day Saints together?
- (3) What is a civic center?
- (4) What were the advantages of the Church helping the Latter-day Saints economically?
- (5) How does the recreational spirit unite the people of a community?
- (6) Why do the Latter-day Saints believe in education?
- (7) How have they fostered education?

VII.—JOSEPH SMITH, A PATRIOT

Webster defines a patriot as "One who loves his country and zealously supports its authority and interests."

By words from his own mouth and by his works, we shall attempt to show that Joseph Smith possessed all the attributes of a patriot.

The first thing to be observed is that Joseph Smith is a direct descendant of revolutionary stock. His father had likewise fought in several battles in his country's wars. He had seen many of his companions shot down by his side, so it can hardly be charged that he was descended from cowardly ancestors, or that his family had not done its part in obtaining and maintaining the freedom of the Republic. It would hardly be expected that a father who had fought for his country and its independence would fail to teach his children to love their country, to have faith in its institutions, and to support its government. From birth to death, Joseph Smith showed the effects of his early education in loyalty. Though he was tried upwards of fifty times, being acquitted each time, he never lost faith in the American Republic and its institutions.

Love of Country

Just prior to his death, in 1844, he said: "The wisdom which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in its meridian splendor, warm every object beneath its rays; and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all, black or white, bond or free."

Continuing, he says, "Our common country presents to all men the same advantages, the same facilities, the same prospects, the same honors and the same rewards." Two quotations from subsequent paragraphs read as follows, "The very name 'American' is fraught with friendship and were I President of the United States, I would honor the old paths of the venerated fathers of freedom: I would walk in the tracks of the illustrious patriots who carried the ark of the government upon their shoulders with an eye single to the glory of the people."

Constitution Inspired

But Joseph Smith went further than merely to love and to believe in his country and its institutions. He held that its Constitution was divinely inspired. Section 101:80 of the Doc. and Cov., reads, "And for this purpose have I [God] es-

tablished the Constitution of this land [United States of America], by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

In section 134:1 of the Doc. and Cov., the Prophet says, in outlining the belief of the Latter-day Saints:

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

In the same section, verse 5, the Prophet is very specific in his statement of the obligations of himself and the Latter-day Saints in sustaining the governments under which they may live. The verse reads as follows:

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments.

The next verse reads:

We believe that every man should be honored in his station: rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror. * * *

The foregoing quotations are sufficient to show Joseph Smith's love for his country and his support of its institutions. Perhaps nowhere by a religious leader are to be found such strict injunctions in respect to observing and upholding the constitution and laws of the nation. Although his followers were driven from state to state and their property was confiscated, never once did he advocate violence or even force except when the Saints were actually set upon. Then he believed that self defense was justified.

Joseph Smith was also interested in the country's welfare. Neither did he take a narrow view of patriotism or national interest. In previous lessons, we have seen how he proposed to guard and promote the national welfare by a constructive national program.

Practical Patriot

But after all, Joseph Smith was a practical patriot. He realized, as perhaps no other religious leader had, that, "The idle mind is the devil's workshop," and that if men were to be law

abiding and contented, they must have something profitable to do. Some employment must be provided whereby they could provide themselves with an honorable living through honest labor; that teachings, however elevated and high minded, would not make an orderly law abiding people where want stalked abroad. He felt much like a recent writer on sociology, who says: "The result is that as much cant is being preached in the name of social service as was ever preached in the name of spirituality. This is to be expected of those who do not realize that all productive work, such as growing corn, wheat or cattle, to feed the world, growing wool or cotton to clothe the world, is social service; and that the best social service which the average man can perform is to do his regular work well." The Prophet Joseph Smith felt very much this way in regard to patriotism. To the average man it meant living his religion, loving his country, obeying its laws, building a house, feeding his family and educating his children. These were the foundation principles taught by the Prophet Joseph Smith to his followers. Such a policy and the successful adoption of it by hundreds of thousands of American citizens certainly made him a patriot.

Summary

In the foregoing lessons we have attempted in a brief way to evaluate Joseph Smith in the field of statesmanship. The discussions have shown his great practical knowledge of human psychology, his understanding of the importance of religion in life, his grasp of economic and political problems, both national and local, his wise counsel as to their solution, his ability to guide large bodies of men and women and to render them valuable service, his development of community life, his advocacy of law and order, his love of country and, finally, his ability to use and embody successfully all of these principles in working social institutions. His success is evidenced by hundreds of thousands of Latter-day Saints in the world.

QUESTIONS

- (1) Who is a patriot?
- (2) From what stock does Joseph Smith come?
- (3) What was his belief in the constitution?
- (4) How did he feel that the ordinary man could best show his patriotism?

(The End)



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A RESTING PLACE OF AMERICAN DEAD IN FRANCE

Memories of the war are already glimmering, but those who visit the cemeteries in France and see the fateful result of the war, will never forget. This photograph shows the American Cemetery at Suresnes, near Paris, France. The French government and people are caring for the graves and keeping the cemetery in perfect condition.

Died in Service

The "Era" will be pleased to receive short sketches from parents or friends, of soldiers who gave their lives in our country's cause in the Great War, and who have not yet been mentioned in this column. Address, Editor "Era," Room 406 Church Office Building, Salt Lake City, Utah. For complete index see "Era" for November, 1919.

Private William Squires, of Salt Lake City, was reported killed in action, in France, in the casualty list published November 9, 1918.

Corporal George R. Day, of Bountiful, was killed in action in France, September 17, 1917. He entered the service of the United States; and in June, 1917, he left Camp Lewis for overseas.

Privates Martin Sanders, of Richmond, Utah, and Lavon A. Marshall, of Franklin, Idaho, died of wounds received in action, in France, according to reports issued by the war department the latter part of November, 1918.

Frederick F. Smaltz, born South Weber, Davis county, Utah, December 18, 1887, and son of Mrs. F. Smaltz, was killed in action October 3, 1918, in the Argonne Forest. He was drafted May 27, 1918, and was in Company M, 109th infantry.

John Gunnell Darley, of Wellsville, Utah, 29 years of age, died of influenza and pneumonia, October 12, 1918, at Fort Logan, Colorado. He entered the army October 1, 1918, and is survived by his wife, one child, mother, father, brother and two sisters.

Private George Benson Parkinson, son of President William C. Parkinson, of the Hyrum stake, and wife, died at the Agricultural College, Logan, one day during the last week of October, 1918, and was buried with military honors, at the Logan cemetery, November 3, 1918.

William Wallace Asher, of Lehi, died November 23, 1918, at Douglas, Arizona. He was the son of Mr. and Mrs. William Asher. Influenza was the cause of death. He enlisted in the United States cavalry two years prior, at the age of 16. He was a lieutenant's orderly at the time of his death.

Amasa Lyman Green, Jr., son of Amasa Lyman and Ada Cutler Green, of Mona, Utah, died in the service of his country at Camp Funston, Kansas, October 18, 1918, of influenza. He was born at Glendale, Kane county, Utah, June 8, 1896. He enlisted in the engineering corps and left home July 29, 1918. His remains were shipped to Mona, Utah, for burial.

The death of George P. Ketcham, of Cowley, Wyoming, at sea, October 14, 1918, was announced in due time. He and his brother, Dote, left Cowley, June 13, for Logan, Utah, to take special training preparatory to going to France. He was buried with military honors at sunrise, the morning following his death. He was the first Cowley boy to die in the war.

Private Russell Muir, of Heber City, died in a hospital in France, of influenza, according to a message to his sister, Mrs. Clifton Pierce, of Springville, Utah, received the latter part of November, 1918. He was 23 years old. Mr. Muir was a member of an artillery regiment. He was trained at the University of Colorado, at Boulder, and went to France in September, 1918.

Private Henry M. Zabriskie, son of Mr. and Mrs. William Zabriskie, of Mt. Pleasant, Sanpete co., Utah, 26 years of age, was killed in action in France, October 1, 1918. He entered the service in April of that year, and went to France the following July. Before enlisting, he was a member of the national guard and took part in the military expedition on the Mexican frontier, in 1916.

Corporal Arthur R. Green was killed in action, October 5, 1918, according to a telegram received by his parents, Mr. and Mrs. George R. Green of Murray. The young man was a member of the 362nd infantry and was trained at Camp Lewis. He left Salt Lake Sept. 19, 1917. Corporal Arthur Green was the first Winder ward boy to be killed in action. He was a nephew of the late Bishop Orrin P. Miller.

Private Ebbie Christensen, son of Mr. and Mrs. N. C. Christensen, of Lehi, Utah, died of influenza, November 1, 1918, at the Presidio, San Francisco, California, 26 years of age. Mr. Christensen enlisted August 2 and joined the students' army training corps at the University of Utah where he was in training until October 18, when he was sent to the Presidio. He was a member of the coast artillery.

Private Bert Spackman, son of Mr. and Mrs. Elijah Spackman, of Richmond, Utah, was reported killed in action in France, some time during the month of October, 1918. He is said to have been the second soldier of Richmond, Utah, to die in his country's service. He left September 21, 1917, for Camp Lewis, in company with Ephraim Woodland, and arrived in France early in July, 1918. He and Woodland were members of the same machine-gun corps.

Cyril Arthur Gooding, son of W. J. Gooding, Cardston, Alberta, Canada, died in action, at Vimy Ridge, April 9, 1917. At the age of 14, he came to Cardston, from Chatham, Kent, England with his parents in March, 1912. He was an attendant of the public schools in Cardston. He

joined the Lethbridge Highlanders, January 10, 1916, passed first-class on signals and first-class as marksman. Leaving Canada for England, September, 1916, he was transferred to the 16th Canadian-Scottish Regiment, on volunteering for the front, was sent to France in October, 1916, and fell in action at Vimy Ridge, on April 9, 1917.

Orson J. Kunz, son of Mr. and Mrs. Daniel Kunz, both of whom are dead, died of Pneumonia at Kelly's Field, San Antonio, Texas, December 7, 1918. He was born May 11, 1891, in Bern, Idaho, and enlisted in the Aviation Section, December 15, 1917, and for a time was stationed at Fort Douglas. He was later sent to Lake Charles, La., then to Waco, Texas. In June, 1917, he graduated from the Brigham Young Academy at Logan, Utah. He is survived by a step-mother, six sisters and eleven brothers. His body was brought home and buried in the Bern, Idaho, cemetery.

Frank Alma Maughn, nineteen years of age, son of Mr. and Mrs. M. E. Maughn, Salt Lake City, Utah, died December 20, 1918, at the hospital at Fort Douglas, of an attack of influenza, followed by pneumonia. Young Maughn was a member of the S. A. T. C., at the University of Utah, and a former student of the L. D. S. U. Before his military service, he was employed as a register clerk at the Hotel Utah. Besides his parents, he is survived by his sister, Mrs. Clara Maughn Richardson, and five brothers, four of whom were in the army. Wesley and William were members of the 145th Field Artillery in France, and Edwin and Benjamin were in the service in this country.

Captain John Crum, of Pocatello, Idaho, was killed September 29, 1917, in the battle of the Argonne Forest. He was 35 years of age. He had been a commissioned officer under Madero in Mexico; had fought with the British; was in China during the Boxer uprising, and passed through the Philippine campaign. After two and a half years' service with the famous British hussars, he came to the United States and entered the service when America entered the world war.

Captain Conrad E. Mortensen, of Ephraim, Sanpete co., Utah, died in a hospital in France, September 27, 1919, the cause of death not stated. Captain Mortensen was born at Ephraim 30 years ago, and was a practicing dentist when he went into the service of the government. He was a graduate of Northwestern university. Went to Camp Lewis for training, he was promoted to a captaincy before he went to France in the spring of 1918. Captain Mortensen served with a dental corps in the Ninety-first division and also with the 145th field artillery. Shortly before leaving for France Captain Mortensen married Miss Afton Parrish of Centerville, who survives him.

Ross Moore, Heber City, Utah, son of Caleb and Jane Carlile Moore, born in Idaho, in 1887, was killed in action on the day he went into battle, September 26, 1918, in France. From the time he was seven years old, he made his home with his grandfather and step grand-mother, Mr. and Mrs. George Carlile, Heber City. After the war was declared, he tried several times to enlist, but was not physically able until May 1, 1918, when he left for Camp Lewis. He sailed for overseas on July 6, 1918; went into battle on September 26, 1918, and was killed in action the same day. He leaves a mother, a brother, and a sister, in Salt Lake City, and an aged step grand-mother in Heber.—*T. Fred Winterton*.

Raymond C. Hanford, born Salt Lake City, thirty-eight years ago, died Tuesday, August 12, 1919, in Salt Lake City, and his funeral took place from the Emerson ward chapel, on the 14th, Bishop Lloyd having charge of

the services. Mr. Hanford attended the schools of Salt Lake City, and in 1900 took the civil service examination, being appointed to the postoffice, Salt Lake City. He was later transferred to the railway service, and in March, 1917, he was called to France, to serve in the postal service of the American Expeditionary Forces. He served as postmaster with the first division United States army. After the armistice, he was transferred to the sixth division, and sent to Germany. He arrived from Germany in Salt Lake City, July 31, 1919, and immediately took to his bed. He is survived by his widow, Elise Larson Hanford, and four daughters.

Lenoy Quincy Eyres, son of James W. and Rosella Murdock Eyres, born November 19, 1897, Minersville, Utah, died at Logan, Utah, October 21, 1918. He received his early education in the public schools, graduating from the eighth grade at the age of 15, entered the Murdock Academy at Beaver, where he completed his first year in high school. He was deprived of attending school in 1914-15, owing to sickness and other misfortune, and spent his time helping his father on the farm, using his spare time in working for the different auxiliary organizations of the Church. He filled every office in the Aaronic Priesthood, and was secretary of the Y. M. M. I. A. for two years. In 1916 he entered the Minersville high school, completing his second year in the spring of 1917. Entering the Beaver A. C., that fall was chosen one of the members of the State Athletic Club, his activity making him especially popular and respected by all his associates. He volunteered early in the summer of 1918, in his country's cause, leaving home on the 27th of September, 1918, to enter the S. A. T. C. at Logan, Utah. He passed a first class physical examination on the second day of October. A few weeks later, he was stricken with influenza and died October 21, 1918. Several of his officers and teachers said in letters to the family: "To know him, was to love him."

Howard J. Hales was born at Spanish Fork, Utah, April 5, 1894, son of George and Eliza Brockbank Hales. He received his education in the



Howard J. Hales

district schools of Spanish Fork, and at the Brigham Young University. For eight years he was very active in athletics, being captain of the Spanish Fork high school team, in 1914, when they earned the state championship in basketball. He played on the Brigham Young University college team two years, and went back to Chicago with the B. Y. U. team, in 1916, when they received second place in the world's championship teams in basketball. He was a leader in all the school activities. In the four years he attended high school, he was Student Body president, president of the Agricultural Club, and captain of the basketball team for two years. He would have finished his stud-

ies in the Brigham Young University and taken his degree, in one more year, from the time he entered the service of the United States. He was stationed at Camp Lewis where he arrived September 10, 1917; he returned home for a short furlough, May 1, 1918, returned to Camp Lewis, and sailed from New York for France, July 5, 1918. Howard was killed in a railroad wreck at Bonnières France, July 23, 1918, and buried at Freneuse, together with 29 of his comrades, a few days later. His brother, H. Milton, a U. S. soldier in France, at the time, later visited the cemetery and dedicated Howard's grave, also the graves of two other "Mormon" boys who are resting beside him.

Harmon T. Draney, son of Samuel E. and Clemence A. Draney of Auburn, Wyo., born in Plain City, Weber County, Utah, March 21, 1896, was killed in action November 8, 1918, in the village of Eckhar, not far from Andenard. He was a member of company E., 361st Infantry, 91st Division. He had been through both the Argonne Drive and through the hard first three days drive of the Belgium battle without being hurt. He left for camp Lewis, October 4, 1917, went over-seas in July, and into action on the 26th. He was the last man killed outright in the 91st Division. He acted as a member of the Sunday School Superintendency of Auburn, Wyoming, when drafted.



Harmon T. Draney

Don Crandall Wade, son of James M. and Isabel C. Wade, of Ogden, was killed in action June 15, 1918, in the battle of Belleau Wood. He enlisted in the early part of December, 1917, went to Kelley Field, Texas, thence to Camp Hancock, Georgia, in the latter part of December, and sailed with the Expeditionary Forces to France, April 4, 1918, arriving April 15. His last letter was written the day following "Mothers' day,"

and on July 10, 1918, he was reported missing in action. On June 15, no further word was received of him until October 14, 1918, when it was reported by the Red Cross, that two of his companions had stated that he went over the top on June 15, one of them stated that he saw him fall, and that he never moved after. On March 14, 1919, his parents received official notice of his death. He was born in Warren, Weber county, Utah. Was a man of clean habits, and an active worker in the Church, and was Assistant Superintendent in the Warren Sunday school at the time of his enlistment. He is survived by his parents, six brothers and five sisters, he was the third son to enlist, Lester A. and Heber C. being the other boys of the family who were in the army.

[The Y. M. M. I. A. Stake Board of the Taylor stake, Alberta, Canada, have compiled a few facts concerning the Latter-day Saint boys from that stake, who gave their lives in the World War. Many Alberta boys went over with the early Canadian contingents, several of whom made the supreme sacrifice, and now sleep in France and Flanders.—A. E. Palmer, Supt.; E. J. Fawns, compiler.

From the information available the following gave their lives for the common cause of humanity]:

Pvt. Phillip Palmer, Magrath, son of Wm. and Harriet B. Palmer, born at Loughborough, England, December 20, 1896, enlisted September 30, 1915, went overseas with the 82nd C. E. F., and was killed at Lens, June 3, 1917.

Pvt. George Baxter, Magrath, son of Wm. and Mary Lindsey Baxter, born May 18, 1891, at Park City, Utah, enlisted in 1915, went overseas in September of that year with the 175th. Batt. Was wounded and missing November 6, 1917.

Pvt. Earl Betts, son of the late R. S. and Julia A. Betts of Raymond, born May 10, 1890, at Benjamin, Utah, went overseas with the 113th Battalion, landing in France in November, 1916, killed in action, April 9, 1917, while fighting gallantly with the 16th Canadian Scottish, at Vimy Ridge.

Pvt. Benjamin Carter, Grassy Lake, son of Caroline Carter Flew, age 21 years, born at Castle Gate, Utah, enlisted June 18, 1918, went overseas

with the 84th draft, First Depot Battalion, transferred to the 21st reserves, in England, died of influenza, October 25, 1918, at Bramshot Military hospital.

Sapper William Howard, Raymond, son of John and Annie Sinnetts Howard, born May 5, 1885, at Small Bridge, England, enlisted March 8, 1916, went overseas in September, 1916, wounded, gassed, shell shocked; in hospital at Brighton, England, sixteen weeks; died and buried at sea November 26, 1917. Sapper Howard is survived by a wife and two children.

Leroy V. Harris, Magrath, son of Chas. V. and Minerva Harris, born at Lehi, Utah, August 25, 1893, enlisted in April, 1915, going overseas with the 113th Canadian Mounted Rifles, killed by shell shock at Vimy Ridge, June 27, 1917. Roy was always a faithful member of the Sunday School and M. I. A., and took an active part in the Magrath Band.

Pvt. Newel K. Milner, Raymond, son of Mr. and Mrs. B. F. Milner, born January 5, 1889, at Provo, Utah, enlisted December 8, 1916, went to France with the 9th Reinforcement Draft, died of influenza, November 14, 1918, at the base hospital, Itaples, France, and is buried in the British cemetery, Douai, France. At the time of his death he had a brother in the service in the U. S. forces.

Pvt. Reed Card, Raymond, son of Chas. W. and the late Alice Muir Card, born May 18, 1892, at Logan, Utah, went over with the 113th Canadian Highlanders, landing in France in October, 1916, fought with the Canadian forces at Vimy Ridge and on the Lens and Arras fronts, killed at Paschendale, October 26, 1917, and is buried in the Paschendale Waterloo Pill Box. Reed was a fine type of young manhood, and was popular in his home town in social and athletic circles.

Corporal Jens Leslie Stevenson, Raymond, son of John G. and Elsie M. Stevenson, born June 28, 1890, at Ephraim, Utah, departed for a mission to the Eastern States, December 20, 1916, and was assigned to labor in Pittsburg and vicinity. While laboring as a missionary he was drafted into the United States Army, although he might have been exempted for two reasons, being a minister and a Canadian citizen. October 4, he left Pittsburg for Camp Lee, Va., where he was assigned to Co. F. F. 319th Infantry, 80th Division, which left for overseas in May, 1918. While under heavy artillery fire in the Meuse-Argonne battle, he left cover to assist a wounded comrade, and was killed by a machine gun bullet while bandaging the comrade's wounds. He was posthumously awarded the distinguished Service Cross which was sent to his father. While in the army, Leslie continued to preach the gospel, and was called the "Parson," by his company. He was requested to conduct a Bible class, and won the respect of all his associates.



The Test

By William Henry Peterson

"I know you will have a good time this summer, but I can't go," said Fred Wilson, placing some heavy iron bolts against the picket fence which surrounded George Crawford's home.

Pretty Ruth Moffitt looked disappointed. "Can't go?" she echoed, "I thought we were all going."

"So did I," answered Fred; "but I am working, and it will be impossible for me to get away."

"I'm sorry, I wanted—that is—we wanted you to go."

"Hello, there!" called a voice from the Crawford home. George Crawford, recently returned from an eight-months' visit in the city, was standing on the veranda of the magnificent Crawford residence. "You're a pretty pair," he continued, leaving the veranda. "How are you, anyway?"

"Just fine," said Ruth, looking admiringly at the newcomer's "up-to-the-minute togs," as he called them.

"Still kicking," responded Fred.

George looked significantly at Fred's heavy, hightop, canyon shoes. "Looks like you could do some real kicking, all right," he said.

Fred wiped the sweat from his face with a large, red handkerchief, saying, as he did so: "It's either kick or sink with me."

Miss Moffitt glanced from the large, red handkerchief to the corner of the silk one protruding from George's pocket.

"Some sweat absorber you're sporting, eh, old chap?" laughed George.

"Just right for this kind of work and weather," replied Fred, picking up his bolts. "July's a hot month, and iron's heavy."

"Then you won't go with us?" asked Ruth.

"Can't do it," was the reply.

"Surely, you are going with us on our outing in the mountains," exclaimed George, rubbing the dust from his English-cut shoes. "Mother is going along as chaperon. We'll have the time of our lives."

"Sorry I can't, George, but I shall need every cent I can earn, to take me through school next—but there is Mr. McDonald waving for me. I must be going."

"Yes," pouted Ruth, "you think more of those rough, uneducated men at the sawmill, than you do of us."

There was no time for Fred to reply. He hurried off. There was much to be done before he and Mr. McDonald could leave for the mill. Supplies must be bought, clothes and tools must be made ready, the wagon must be loaded, and the horses shod. Fred took the horses to the blacksmith. While there, George sauntered by.

"If you have time, Fred," he said, "you might come over and see us. Our camp will be near the mill. Besides, you might be interested in knowing how well Ruth is being cared for."

Fred had food for reflection during the long ride up the lonely canyon road. "Why wasn't I born rich?" he mused. "Professor Benson says it's a blessing to earn one's way, and I suppose it is, but it does seem it would be pleasant to wear fine clothes and have money given to me. So, Ruth is going with George. Well, I don't care," and to prove to himself that he didn't, he entered into conversation with the driver.

"How do you account for these small trees on this flat? They are so scrubby and unattractive."

"These trees," answered McDonald, "lack two of the essentials of healthy growth—deep soil and water; otherwise they would be the same as the trees elsewhere in the mountains."

"Just so," thought Fred, "and if I had fine clothes and money, Ruth would not be going with George." During the remainder of the ride and the next few days his mind constantly reverted to Ruth and George. He did not consider that he was in love with Ruth, and yet he was hurt. Deep down in his soul, he felt a sadness like that which comes to a child when its beautiful toy is broken. When one of the workmen spoke of the jolly camping party over the ridge, he turned away his head and gazed into the distance where two ridges of the Black Mountains united under a covering of eternal snow.

The boss at the Lake Fork Lumbering mill had taken a liking to Fred and had shown him several considerations, and yet Fred hesitated about asking for a day off. However, the boss consented willingly, and Fred left the mill in high spirits. It was a pleasant walk over the grassy flat; around the lake which timidly reflected the pine trees that grew at its edge; up the dugway to Castle Rock, where he stopped to drink from a gurgling spring; and then on over Pine Ridge to Pinehurst.

Pinehurst, an ideal mountain retreat, is situated on the upper terrace at the head of Lake Fork. Its crystal-clear lake, fringed with an abundance of flowers and trees, is charming. Indeed, the place is so picturesque that campers always select it as their favorite resort, not only because of its scenic beauty, but also because of its location. Northward opens the great

ccve, to the west rises the snow-capped divide, the Blue Meadow and Black Mountain lie to the south, and vast untouched coal fields stretch toward the rising sun.

After his exhilarating walk in the cool mountain air, Fred found himself among jolly friends. The day was spent in fishing and merry making. How quickly the time passed! He could scarcely believe his eyes when looking westward, he saw the sun nestling close to the snow-capped divide. He stopped fishing, to admire the scene, and in its fascinating beauty forgot the fishing pole he had been holding so eagerly. It inclined listless in his hand until a sudden jerk! jerk! jerk! awoke him from his reverie. He turned and pulled, but too late. The silvery gleam of an escaping fish shot through the clear blue water.

"I'm afraid that you are a failure at fishing," said a voice close behind him. He turned to see Ruth seated upon a red rock which overhung the lake.

"I was admiring the beautiful sunset," he began to explain.

"You mean that you were becoming indifferent to the sport," laughed Ruth.

"I suppose it looked that way, but really I enjoy fishing, and just because I forgot myself for a few moments, you should not criticize me so severely. Besides, you are somewhat forgetful yourself. When are you coming to visit the mill?"

"I don't think I shall come at all."

"Not come at all! But you told me last winter at school that you were coming to see the mill."

"Yes, Fred, I know. Now, don't be offended, but the men are so rough, so unpolished, I just know that I shouldn't enjoy my visit."

"You say that the men are rough. Well, if coarse clothes and hard work make rough men, you have told the truth, and therefore you consider us unfit to associate with."

"Why, Fred, you take me too seriously. I did not exactly mean you. If you would only do as George says, wear fine clothes and doll up a bit."

"If I did wear fine clothes," interrupted Fred, "would that make me any better? I have often heard people say that fine feathers make fine birds, and I have as often wondered what fine birds really mean—but there is Clarence calling us to supper."

Supper was soon over and a great camp fire lighted. The crowd sat around on boxes and logs, telling stories and singing songs. The flickering light of the fire as it rose and fell cast a weirdness over the night scene. The girls crowded together, as the fantastic forms of the forest showed themselves, now here, now there.

At ten o'clock everybody retired for the night. The girl's tent soon became quiet, but in the boys' a conversation was carried on for some time. As the low, lazy voices ceased, there arose from the forest the desolate "Yap! Yap!" of a lone coyote. A few moments later someone crawled from one of the tents and crept stealthily into the forest. Then the stillness of the night was again broken, not by the lone coyote, but by a hideous cry, half tiger, half human. It awoke the sleepers. The boys in their shirt sleeves and bare-footed stumbled excitedly about in the darkness for their guns. One, probably more thoughtful than the others, set busily to work rebuilding the camp-fire. The girls huddled together in the darkness of their tent, afraid to speak or move lest they attract the attention of this demon of the forest.

"Mrs. Crawford," whispered someone at the tent door. The girls, unable to control themselves, screamed in terror. It was a few moments before Mrs. C. could gain control of her voice to answer.

"What is the matter?" she asked in agitated tones.

"It is I, Fred, speaking. Don't be frightened. There is nothing to fear now that the fire is burning brightly." As he finished, his hand tightened on his rifle and he walked silently out into the darkness. As Fred disappeared, the boys crowded up, whispering excitedly about something, but none of them seemed to have the courage to speak.

"Has anything dreadful happened?" asked Mrs. Crawford from the tent.

"Mrs. Crawford," answered one of the boys resolutely, "we dread to tell you, but the truth is that we can't find George." As he finished speaking another growl arose, echoed through the forest, and died away. Mrs. Crawford did not answer. She sank back upon her bed unconscious. The awful thought that some fierce beast had carried away her son was too terrible to realize. There she lay helpless. What should be done? The girls tried the simple remedies they could remember, but in vain. Their beloved chaperon did not regain consciousness.

Fred held his rifle in his hand as he crawled through the bushes, but really he did not see of what use it would be in the present instance. While he was wondering how to proceed, he heard the snapping of dry twigs to the right. Turning, he said in a low voice. "Speak, or I fire!"

"Don't shoot!" whined a voice in the dark.

"No, George Crawford, I won't shoot, but when you get to camp, you may wish that I had."

"Why, what do you mean?" questioned George.

"Only that by your nonsense, you have frightened your mother and the girls dreadfully."

"But I was only playing a joke, and surely, Fred, you ought to be able to take a joke."

"Yes, I can take a joke, but you must remember that it is different with your mother and the girls, but come, we must return to camp and explain this joke of yours."

The story was soon told and the girls felt at ease. Mrs. Crawford, however, remained unconscious, and it soon became evident that she was in a serious condition and that a physician must be brought at once. The camp was eighteen miles from the nearest settlement. The night was dark. The untraveled mountain roads were hard to follow and of late had become dangerous because of the recent floods. Who would go? No one volunteered.

"Will no one go, to save the life of a dying woman?" sobbed Ruth.

"Someone shall go, if no one else, then I will make the attempt," said Fred, "but I thought someone else would like to go for a mother's sake." He stood a moment waiting. No one answered; then, picking up a strong maple stick, he strode away into the night.

What happened during that night journey remains a secret between Fred and his God. It was ten o'clock the following morning when he returned with the doctor. He did not remain at Pinehurst but hurried on to the mill, where he was put to work.

That evening after work, as he sat in the door of his tent thinking over his experience with the jolly crowd over the ridge, Ruth rode into camp. She rode straight up to his tent.

"I've come," she said, as she jumped from her horse.

Fred could do nothing but stare.

"I've come to see the mill," she continued, "and to tell you that Mrs. Crawford is better."

"I'm glad," he stammered, "that you have come; that is—that Mrs. Crawford has improved; but you cannot see the mill tonight. You must call again, if you can condescend to do so." His words had changed from the torrid to the frigid zone.

"Condescend? Why, I consider it a pleasure."

"But, what about the rough men?"

"Fred, I want you to forgive me for what I said about the men. I was foolish, and last night I began to realize what a terrible mistake I have been making."

"Why, Ruth, are you in earnest?"

"A confessor was never more serious," she answered sweetly.

"Then I'll walk back with you. You know," he added playfully, "just to see how Mrs. Crawford is."

Manti, Utah.

The Sacred Grove

By Charles F. Steele

(An extract from the writer's diary, entered in May, 1919.)

A life-long hope was realized this morning when, in company with adorable little Palmyra, tiny hostess of the old Smith homestead, I found myself nearing the Sacred Grove. It was the Sabbath. Stillness reigned over the countryside. The fog, which had hung low during my journey from Rochester, had lifted, revealing the full brightness of the sun. The fields and woodlands were flooded with the welcome warmth, the blades of grass sparkled like living gems. The birds piped melody from tree to tree. In the distance, the red roofs and steeples of Palmyra arose. And yonder, is it not the village graveyard? The white stones mark the resting-places of simple folk who in the flesh gazed in derision at the Grove.

The Sacred Grove is not unlike the other groves in this particular neighborhood. And yet, to me there is a difference, as there is in the Sacred Hill, a few miles to the south. As one draws near he instinctively feels the spirit of the holy spot. He treads more lightly, fearful that the snapping of a twig may break the spell. The head is bared as memory of the wondrous story fills the mind.

"This is the Grove," said Palmyra, simply, divining my desire to be undisturbed in my devotions.

We entered together, soon reaching the heart of the wood.

"This is where little Joseph prayed," said Palmyra softly, pointing to a particular tree which tradition says marks the spot where a child's faith moved the heavens and called to earth the Father and the Son.

In silence I meditated, and in overflowing gratitude my soul teemed with rejoicing unto the Most High. Such joy I never felt before: as, if this mute earth could speak would it not confirm the visions moving in grand succession before my eyes?

O Sacred Grove, I pray thee, speak. Tell me the story from thy very lips. Speak to this generation. Are all these glories true?

Breathless, I waited for the answer, my heart thrilled with heavenly emotions. In a moment the answer came to my soul, soft yet vivid as the music of the leaves:

"'Tis true. I well recall the morn when Joseph came to pray. I loved the child, and always in the springtime welcomed his return. Like the birds he was a carrier of gladness, strong of limb and bright of eye. This morn I shall not forget, so strange was that which fell beneath my view. He came—the boy—and looked about in youthful fear. The day was calm like this. In sympathy, I held my breath for fear of frightening the tender lad. And then, I saw him fall upon his knees, with eyes turned toward the sky. He prayed, and it seemed that all the universe stood still and hung upon a thread. Soon the sun seemed darkened. A power, black as the blackest night, seized the praying lad. I, too, did feel the wicked presence, shaking as I do before the winter gales. But still did Joseph pray. Ere long I felt a peaceful, heavenly spirit soothe the world, and lo! descending from the clouds I saw two Personages arrayed in white of purest hue. My bosom heaved with ecstasy. The birds gushed o'er with harmonies divine. The flowers changed to blooms of paradise. And a Voice, gentle and kind, yet piercing like the lightning flash, addressed the kneeling boy:

"This is my beloved Son. Hear him!"

"And then One spoke in tones much like the First. And Joseph listened, his face illumined in the glorious light. In time, the Voice ceased, the light slowly faded, and then, 'twas gone. Then the youthful seer arose. I spoke to him in voice we oft had used. And Joseph, strengthened, melted into joyous tears."

"Palmyra, Palmyra, dear! Did you not hear the story of the Grove?" I cried.

"My only answer was the rustle of the leaves. The child had gone."

Raymond, Canada

A Hymn of Humanity

The joyful theme of liberty
 Humanity to man must be;
 One brotherhood of all the race
 O'er land and sea, in ev'ry place.

Let love of man our race redeem,
 Till men their fellow men esteem;
 Spread wide the love, extend the good
 Of universal brotherhood!

Joseph Longking Townsend

Joseph the Seer

By Dr. George H. Brimhall, President of the Brigham Young University

"For Joseph" [who was sold into Egypt] "truly testified saying: A choice seer will I raise up, out of the fruit of thy loins." * * * "Behold that seer will the Lord bless and they that seek to destroy him shall be confounded." * * * "And his name shall be called after me, and it shall be after the name of his father. And he shall be like unto me, for the thing which the Lord shall bring forth by his hand, by the power of the Lord, shall bring my people unto salvation." Book of Mormon, II Nephi 3.

Joseph Smith was more than an ordinary seer; he was a choice seer, a seer of promise.

The promise of his coming was given as long before Christ as the discovery of America was after Christ. To his premortal training and foreordination were added earthly environment, instruction, and experience, and he received from on high the power and privilege of viewing the field of truth to the extent of obtaining knowledge of "things as they are, as they were, and as they are to come."

He saw God the Father, in person; also his Son, the resurrected Redeemer, one hundred years ago in the sacred grove at Palmyra. From the time of his first vision, until his death, he was at intervals privileged to be in the presence of the Savior of the world. He enjoyed the personal companionship of the re-embodyed messenger from heaven, Moroni, the custodian of the sacred records.

He saw John the Baptist and also the resurrected apostles, Peter, James and John, and from them received authority to act for God the Father and his Son Jesus Christ in the name of the latter. He communed with Adam or with Michael, and other messengers from heaven. He received the keys of the gathering of Israel from the great dispensator Moses, and from Elijah the keys of the Sealing and other temple ordinances. Doc. and Cov. Sec. 110.

He had a clear vision of the object of our existence here, and he revealed it in the following language: "We came to this earth that we might have a body and present it pure before God, in the celestial kingdom." * * *

"All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power." See *Compendium*, page 288.

He looked into the world beyond, and what he saw answers the question, Where do we go? (Doc. and Cov., sec. 76, The Vision of the Three Glories, or Graded Salvation.)

He saw many other things by the power of seership which includes that of a revelator. He saw the disastrous outcome of social and political iniquity, and said, "I saw men hunting the lives of their own sons, and women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies, blood and desolation and fire."

Through his seership he interpreted the ancient writings of Abraham, which answers the inquiry, from whence have we come? (Pearl of Great Price, Book of Abraham, chapter III.)

He viewed with clearness of vision governmental conditions of our premortal estate, revealing the fact that at the first organization in heaven we were all present, and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it.

Through the power of his seership, which includes that of a revelator, he gave to the world three new volumes of Scripture, The Book of Mormon, The Pearl of Great Price, and the book of Doctrine and Covenants. In addition to the three new volumes, he gave us an inspired revision of the Bible.

Compared with the mission and accomplishment of other seers, his life and labor stands second only to that of his instructor, the Son of God, to whom he was introduced, with the words of the Father, "This is my beloved Son, *Hear Him.*"
Provo, Utah

Nature's Whispers

When by friends you are forsaken,
When life seems but worthless dross,
Seek the Isle of Sweet Contentment
In the "shadow of the Cross."

Go and dwell alone with Nature,
Watch her buds and leaves unfold,
In her flowers and leaves and branches
Nature tells of "Gates of Gold."

Although childhood's days have vanished,
And though youthful joys were fleet,
'Neath her swaying, waving branches
Nature tells of "pastures sweet."

Pastures sweet and quiet waters,
Fleeting heaven's blue dome above,
In the buds and leaves of summer,
Nature whispers, "God is love."

San Diego, Cal.

D. C. Retsloff

To Thine Own Self be True

By Ruth Savage Hilton

Verlene Taylor's frank, grey eyes were gleaming with new hope, and the positive mouth was screwed up to a determined pucker, as she seated herself in the rear of an almost empty street car. Slowly they moved down Spring street. It was a rainy afternoon, the gloom of which made the traveler wish she were home. She felt a vague pleasure on finding the car so nearly vacant. Tired of crowds and hurry, she wanted to talk to Verlene; that was Verlene's way, she always smoothed out the wrinkles of those early schooldays by deliberately putting the question up to Miss Taylor. And now for the problem. Slowly unrolling a newspaper, she read:

"Wanted—A competent English teacher to instruct boy of 12 years. Periods one hour three times weekly. Good pay. Efficient work expected. Call 1248 Budlong Avenue."

"O, I wish I could get it," she ventured half aloud.

"Could you do it, milady? Why—yes—O! of course, I could do it."

She turned abruptly around and looked out of the car window, but it wasn't the slippery pavement of a busy city street she saw; instead, she seemed to be looking at the little brown village of her childhood, the place where ambitions which brought her to the busy city were fostered. A mere hamlet on the banks of the Little Colorado, in Arizona; just where the river makes a sharp turn emerging from a jagged canyon of rocks as it flows into a picturesque valley of growing things. Dimly she saw the fields, the familiar road-ways, and the old schoolhouse. But very clear was the picture of the dear old rock house with its long stone path leading to the gate. And there was mother, that sainted soul with large brown eyes whose mellow light brought peace and a feeling of security to all who met her. Now she could see the family assemble for evening worship, the worship of a simple "Mormon" home. After singing and scripture reading, the humble, impressive, benediction of the day, was offered by her father.

Verlene's slender form was shaking with emotion. How had she been able to leave them all? She well knew that this very night that little group would unite their faith in humble prayer for her, her well being, her success at school, her safe

return to the home fireside, and then pray that all would endure faithful to the end. For an instant she closed her eyes. She felt a comforting assurance that in her mad scramble for personal culture, she was trying to live true to the heritage such a home and parents had made hers. True to the hope she had of a home of her own—some day—yes, that home with the man whom she loved, for somewhere out in the desert Daniel Brown, a clean, intelligent—"Mormon" boy was struggling under a new irrigation project; reclaiming the wastes.

"Budlong Avenue!" This, from the hoarse conductor, brought Verlene scrambling to her feet.

At 1248 she was answered by Lindy, the colored housemaid, who showed her to the study where Mrs. Stein was reading. The rich widow proved to be that type of fascinating personality, which with few words and beaming smiles makes you feel as if you have always known and adored her. So, before Verlene was aware, she was telling this lady of her early school life in a little Arizona town; how she had come from that high school to the university of Southern California with hope of completing her college work there. She didn't have money; consequently had worked at most everything possible for a student to do.

"And now," finished Verlene, "So near the graduation—just one more term—this June. You see, it will mean so much to me if I can make ends meet just a while longer. However, lessons are becoming heavier each day, so now the clerical work I am doing, for board and room, is a real burden.

The honest simplicity of this young girl, with the enthusiasm she showed for her work attracted the woman of wealth. So, after an hour's planning, it was agreed that Verlene should come to live at the Stein home. She would give, for pay, the assistance young Kirk was needing in his work.

She fitted so easily into her new home that the weeks fairly flew by. Byron, the elder of the two boys, was just entering college and proved such jolly company. The mischievous, grinning, Kirk filled a real vacant spot in her heart. As for Mrs. Stein, she seemed almost ideal to Verlene. Her influence was unlimited. Ever agreeable, in fact almost over anxious to help the young student, she soon became the girl's constant adviser. One day Verlene came home in a whirl of excitement.

"No one home?" she called.

"Wal, I guess not," answered Lindy from the kitchen.

"O! you're here, then; just listen to the news. "Professor Andrews came to me, in person, advising that I try for a place on the "commencement day orations;" I've been wanting to for a long time. You know I want to do something in that line so badly."

The happy girl danced off to her room, while Lindy was saying:

"Wal, miss, I jes knows you can do great at dat spression o' yourn. Yous all'll be some big spressionist one o' de days, fir sho!"

She decided to discuss child labor conditions in Los Angeles. As all material must be collected individually by each contestant, Verlene threw herself whole-hearted into the task at once. The big thing in her life for the next two months was that oration. She visited factories, canneries, fruit picking and packing places; talked with newsboys and juvenile officers, visited courts where minors were on trial, etc., until Byron declared that Verlene was surely reaching her second childhood.

During these months of excitement a visible change came over the country girl. Something new and different crept into her life. Each week she found it easier to miss the little mission Sunday service, and rest at home or go motoring with Mrs. Stein and her amiable son. Byron always found time for these weekly rides. Even her letters to the dear old home were shorter and written less frequently. Once she was almost piqued when her mother's letter sounded a warning against the influence of her new friends. She also realized that Dan's letters were a constant source of irritation. Of course, dear old Dan was the only man Verlene ever loved. But how, she reflected, could she ever go back to the life he represented? She felt as if she must succeed in her chosen line. The ideal of home and family was slowly, but surely being pushed to the background, while more and more Verlene dreamed of a career in the world of vocal expression.

The school orchestra ceased. Slowly the curtain in the huge auditorium was raised amid peels of applause and a perfect shower of June roses, from whose fragrance the very air seemed bursting with perfume. The rising curtain disclosed the university graduates arranged in two semi-circles on the stage.

The unusual program was well under way, when Dr. Willson announced:

"The first place for our Spring Contest in Oratory will be decided tonight. Our contestants have been through several previous tryouts, hence only three remain for the final test."

Rollo Stevens appeared first, followed by Alice Stivers. As Verlene's name was announced she felt almost stiff with fright. Slowly she began:

"We, the American people, are proud of our industries, our cities, our towns; proud of our natural resources: forests,

mines, and fertile farms. But we are, or should be, most proud of clean, independent, intelligent citizenship—”

Gradually she forgot the bright lights and that vast throng of people. She was conscious only of her subject. As she closed, the building rang with applause causing her heart to pound with delight. Success? How eagerly she waited. It was difficult to breathe, every soul was quiet as slowly the chairman opened the first envelope and read: “Miss Taylor.”

He opened the second and read: “Miss Taylor.”

The third was then opened quickly: “Verlene Taylor,” he promptly announced.

Verlene’s head fairly swam. She didn’t even note what else transpired. At home, Mrs. Stein took the happy girl into her arms and said in that convincing way with which Mrs. Stein always said things:

“Now, dear, that you’ve done so well in your chosen line, you won’t think of leaving us. Will you? There are so many chances for you here. Even Dr. Willson mentioned something about a good offer he had for you.”

“Oh, joy! wonder what it can be,” cried Verlene.

She danced out of the room in a whirl of delight and walked around to the back garden. There to wait for the light midnight luncheon to be served in her honor. She found a seat on a huge flat rock, which lay by a clear pool of water. She could hear the bubbling fountain at the rear end of the garden, as it burst forth and trickled down to the pool. Mellow, soft rays of the summer moon filtered through the branches of huge eucalyptus trees, making slow, creepy, shadows beneath them; while long rows of flowers looked gorgeous as if it were mid-day.

“Beautiful,” murmured Verlene.

Catching a dark reflection in the clear, moonlit pool, she turned quickly to see Byron behind her.

“Yes, ’tis beautiful, Verlene; but not half so beautiful as you.”

The girl suddenly arose and faced him. They were the best of friends, but something in her manner made him hesitate just a moment. Then he added reflectively:

“I just want to join with mother in the sincere wish that you don’t think of leaving us now!”

“I hope not,” seriously she answered—Then: “O, of course, I won’t. Byron, I’m so happy tonight. Isn’t—wasn’t it—perfectly wonderful that I—?”

“No, no, you earned it,” he replied as he stepped up closer to her.

“Now dat’ll do fir you alls,” exclaimed Lindy, “Come right

out o' dis moonlight. I been waitin' ten minutes fir de bof o' yours."

"Good, I can smell those wafers already," cried Verlène as she led in a race to the house.

The next few days were vexing ones. Letters from relatives and friends came in a stream, all expressing joy at the nearness of her homecoming. Worst of all, though, was the short, curt note from Dan, expressing his pleasure in knowing of her successful graduation. However, it showed plainly enough that he had not missed the undertone of her letters during the past four months. Verlène knew that this note made her almost wretched. To put an end to it, she recklessly determined that she wouldn't care, and wrote Dan that it would be a long time before her schooling would be anything like what she intended having it before coming home. She knew she could stay right there as long as she liked. Was this thought a worry, or a temptation?

"Hosts of mail, Verlène; let me read it first," teased Kirk as he laid a pile of letters on the study table.

She drew a long envelope from the pile, noting that it was from the school board at home. She read aloud:

"Dear Miss Taylor: We have a vacancy in our high school which we believe you can fill. We want a good teacher in oral expression. Wages \$75.00 per month. Wire if you will come.

"Yours truly,

"B. H. Jones—President School Board, Little Colorado District."

"Now, now, dear, don't get fussed," exclaimed Mrs. Stein, seeing her puzzled look. "You won't leave us; there are so many chances here, you know."

Verlène's answer was a nervous little laugh as she slowly walked out. She soon found herself by the clear pool, seated on that huge, flat stone in the back garden. But what she beheld was a different scene. For now she was talking to Verlène, as was often her wont.

"Could she go? Would she go? She needed work. Here was a chance and that right at home. Home, that pretty little village! Her dear ones were there," she reflected. Then, with a twinge of conscience she admitted that her religious duties would take on new life there—and Dan. Had this chance come one year ago, gladly would she have hailed the opportunity. But now she was vaguely comparing dust, sage brush, and ditches with Mrs. Stein's back garden. Then, what of her career? Yes, things were different.

"Telephone, Verlène," Kirk cried shrilly.

Sage brush, crystal pool and all vanished as she ran to the house.

"Hello."

"Yes."

"O, certainly."

"Yes, Dr. Willson, I can come right now."

Hurriedly she donned a nifty hat and started for the university. Two hours later, bounding into Mrs. Stein's Verlene exclaimed:

"Twelve hundred dollars a year for me! Think of it! Dr. Willson has just offered me a position at the dear, old school. One chance in a life time. I am promised a leave of absence after three years' successful teaching. Just my chance to study at the Leland Powers' School in Boston. O! isn't that great?"

Without waiting for any reply she hastened on: "I've already promised to take it, of course. But the matter will have to be presented to the entire school board, then Dr. Willson will send me the contract."

Mrs. Stein's nod and beaming smile made Verlene doubly sure that she was doing the right thing.

At last the contract came. Verlene was alone in her room. She read it through carefully, noticing how deliberately she would tie herself up for years. But why not? This was her chosen line. She laid the long envelope containing the document on the dresser while she deftly let down and brushed the long, shining hair. Then she slipped on the pretty embroidered kimona which mother had sent for her Christmas. But yet she was restless. Somehow she couldn't think as she would like to. Somehow the kimona she had donned was reminding her of the dear mother whose busy fingers had taken the many stitches necessitated in its making. There, as if to do away with these restless feelings she resolutely determined to sign and mail the contract first thing in the morning, thinking she would then feel contentedly settled.

"A letter fur yous, miss," announced Lindy, as she came to the door. Miss Stein dun lef it, jest as she was gwine out. Said it had been misplaced somehow."

Verlene noticed the post mark was a week old. Hurriedly she opened and read it. Then looking perplexed, she read aloud, as if to make more sure.

"My dear little Verlene: Yes, you are still my little girl, although I am writing this note because I realize you are a woman now, and your future will be determined by your own decisions. Your mother and I have given you the best we have. That is, an understanding of the gospel of Christ, which teaches you the full meaning of life.

"Now, I'm not going to tell you what you shall do; but, my girl, I think you have been in the 'world' long enough. My advice, Verlene, is for you to come home.

"Affectionately,

"Father."

Home, home, the word repeated itself in her mind. She gazed absently into the mirror. She stood as one dazed. Her features looked strange and cold. This note touched the sleeping cord in her soul. She looked around for help. Her first thought was to run to Mrs. Stein, but no, everybody was out. Even Lindy could be heard just now locking the kitchen door as she slipped out to meet Ike.

"Yes, Verlene, you're alone," the girl whispered hoarsely. Then she began rapidly pacing back and forth. Her father's letter was ringing in her ears. Forget it, she could not.

"And how can I forget my hopes, my ambition, my career?" she asked herself over and over.

For an hour she thus walked and argued. Her face wore a dull, grey color. The thin lips were pressed tightly together. While the clear, gray eyes looked with a stare, and far away. Then, at last, a light, yes, a real light flashed from those clear staring eyes.

"Alone?" she asked aloud. "Alone, when God is always near to help?" The girl sank in a sobbing heap by her bed. Her real self had conquered.

"Father," she murmured in broken accent, help me to live true to myself."

When the Steins came home, they found Verlene fairly radiant, as she calmly announced her intention to leave for the Little Colorado the following day. It was useless for Mrs. Stein to offer her objections accompanied by carresses and pet names. She had lost her influence. The "Mormon" girl, with real decision and purpose, told her that to stay by the contract she had intended to sign would thwart the prime purpose of her being.

"No," said Verlene. "I can't stay. To be true to my religion, my inner self, I should improve my talents, of course. But most of all I must prepare for woman's greatest destiny,—to have a home and family. A home were true love presides. You see, Mrs. Stein, I must go."

It was Saturday afternoon. Slowly the Limited was puffing and pulling out of the Los Angeles depot. From one of the moving coaches Verlene was waving goodbye to friends who slowly faded from view as the station was left behind. As she sank into the cushioned seat, a happy smile lingered on her face. The frank, grey eyes sparkled, as she softly murmured: "Home, my loved ones—Dan."

Blackfoot, Idaho

Notes on Bible Texts

By J. M. Sjodahl

"There were giants in the earth in those days" (Gen. 6:4).

Who were these "giants?"

The explanation must be looked for in the context.

The "sons of God," seeing that the "daughters of men" were beautiful, "took them wives of all which they chose," and some of their offspring became "mighty men of old." These were the "giants." They were, we may infer, men of splendid physique, strong, daring, domineering tyrants. They were men in the same class as Nimrod, after the flood, who is called "a mighty hunter before the Lord," and who became the founder of Babylon, the arch-enemy of the Church of God in all ages.

But the word "giants" here, probably, stands for more than exceptional physical strength and development. Some scholars, deriving the noun translated "giants" from a verb which means "to fall," maintain that a correct rendition of our text would be: "There were fallen ones, or apostates, in the earth in those days." This is in perfect harmony with the rest of this important chapter of Genesis.

How was that apostasy brought about?

Adam and his righteous posterity inhabited the Land of Eden. Cain located in the Land of Nod, when expelled from the Land of Eden. A dividing line was thus drawn between "the sons of God" who occupied the Land of Eden, and "the sons of men" who inhabited the Land of Nod.

As time passed, however, the dividing line became less distinct. "Sons of God" fell away from the religion of their venerable father, crossed over into the land of Cain—perhaps for business purposes, or for pleasure. There they fell in love, married, and raised children who, notwithstanding their achievements in art, industry, and commerce (see Gen. 4:20-22), filled the earth with murder and vice. "The earth also was corrupt before God, and the earth was filled with violence" (Gen. 6:11). And thus came the apostasy. From a small beginning, in the family life, it became an avalanche of corruption.

Enoch was raised up. He preached the gospel and gathered those who accepted it into a community built upon the celestial pattern of the United Order. Outside of this community, immorality increased. Enoch's Zion was taken up to God, as

the Saints who live at the time of the second coming of Christ will be. Once more a prophet, Noah, was sent, to warn the world, and when his testimony, extending over a period of 120 years, was rejected, the flood came, in which the race—all but Noah and his family—perished.

We are here taught not to join together what God has separated. Intermarriages between believers and unbelievers was disastrous to the antediluvian world. Such unions are disastrous to the Church of God in any age. See Deut. 7:3, 4; I Cor. 7:39; II Cor. 6:14.

“Wherefore seeing we also are encompassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb. 12:1).

In this text we are admonished to exercise earnest diligence and unflagging perseverance in our efforts to win the crown of eternal life.

The simile Paul here uses is suggested by the Olympic games, which he, undoubtedly, witnessed during his travels as a missionary in Greece. The Olympic festivals were strictly religious in character, being dedicated to Zeus and Hercules. They were also peace meetings, for while they lasted, swords were sheathed and the war-scarred states of old Hellas met on consecrated ground as one family—a league of nations.

Among the games popular on those occasions were foot races. The competitors in those contests divested themselves of all that would have hindered their progress—“every weight;” they laid aside even their clothes, which would have “beset” them; that is to say, which would have impeded the free movement of their limbs, by clinging to them. Around the arena, tiers of seats, as in a modern circus tent, were occupied by the spectators. To one who ran in the race, these must have appeared as a mere mass of humanity—a “cloud of witnesses”—for he could not take in the details of the vast assembly, as he was speeding onward, ever onward, toward the goal.

The Saints of God are also in a race, surrounded, Paul says, by a “cloud of witnesses;” namely the Saints who have already won their crown, by faith, as set forth in Heb. 11. As contestants in the arena, we must lay aside every “burden” of this world, under which mighty men have fallen in all ages; and especially the sin—whatever it may be in each individual case—that “easily besets us;” that is, clings to us like a garment and impedes our spiritual progress.

The contestants in the Olympic games, though competing only for an olive wreath, intrinsically worthless, were willing to submit to severe training and to make almost superhuman efforts

to win. How much more eager should we be to succeed, who are in the race for an eternal crown of glory! And we cannot become the victors without sacrifices and earnest endeavor. For our contest is not one with "flesh and blood" as competitors—not with mortals weak as ourselves—but with principalities, powers, and the mighty rulers of the darkness of this world (Eph. 6:12).

"Who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6).

The word "robbery" in this text is not easily explained. It means, "pillage," "plunder," and suggests a precious highly-valued treasure. It emphasizes the word in the next verse, which has been translated "made himself of no reputation," but which means "emptied himself," or "made himself poor." In the text and context, we are told that our Lord, though he was in the form of God, in a pre-existent state, did not consider that to us inconceivable glory too valuable to give up, but he surrendered it and became a servant, a bondsman, and in that form he further humbled himself and became obedient unto death, thus setting an example of humility to all his followers.

In addition to this lesson of the text, there is another of supreme importance. It tells us that our Lord was in the "form of God," which means that God really has a "form," as was revealed through the Prophet Joseph (Doc. and Cov. 131:22). In the Christian world the prevalent notion is that God is a Being without body and parts; consequently, without form. This error our text corrects.

There can be no doubt about the meaning of the word "form." It stands for shape or structure as distinguished from substance and color. Moses (Gen. 1:2) says the earth first appeared "without form and void," and Jeremiah (4:23) uses the same expression. In I Sam. 28:14 we read that Saul asked the witch of Endor concerning the apparition she had conjured up, "What form is he of?" and that she answered, "An old man cometh up, and he is covered with a mantle." That was the "form." Ezekiel (10:8) speaks of "the form of a man's hand," and Nebuchadnezzar, seeing the divine personage in the fiery furnace (Dan. 3:25), says, "The form of the fourth is like the Son of God." In the very next verse, following our text, Paul tells us that our Lord exchanged the "form of God" for "the form of a servant," which he explains to mean that he "was made in the likeness of men." The "form of God," then, means the "likeness," "image," of God, in the same sense that the "form of a servant" means the "likeness of men."

When we place a seal upon a document the characters reproduced are, as to form, identical with those on the seal; they

are their "express image." So Christ was the "express image" of the "person" of the Father (Heb. 1:3). He himself declares, "He that hath seen me hath seen the Father" (John 14:9). And, in fact, it is impossible to think of God clearly without formulating the mental picture of a glorified human being. And why not? If there is something divine in humanity, there is also something human in Deity. Else, how could they be related? Christ as a glorified being, has a human form as part of his exaltation. Why should we deny this feature of eternal glory to his Father, who also is our Father and our God?



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INDIANS IN WASHINGTON CONFERRING ON OIL LEASE

A group of full and half-breed Osage Indians, in Washington, where they came to discuss with the Committee on Indian Affairs, a revision of the laws governing the leases on oil and gas property on their reservations. These leases will cease to pay dividends after 1931, unless an extension is granted. The photo taken on the steps of the capitol, shows, left to right—Front row: Francis Claremore, Wah Sho Sha, Bacon Rind, Joe Shunkahnoie, Me Ki Wah Tiannah, and John McKinley. Middle row: John Claremore, Simon Henderson, Arthur Bonnicastle, interpreter; Orlando Kenworthy and Ed Cod. Back row: Clarence Gray, Edgar McCarthy, Ben Harrison, Pane Red Eagle, assistant chief.

The Cradle of Faith

By Nephi Jensen

Faneuil Hall, in Boston, has aptly been called the "Cradle of Liberty." It is equally fitting to call the Sacred Grove in Palmyra, the *cradle of faith*.

Here faith was re-born. Here came to life again the divine flame-breath that carries human hopes, cries, and aspirations to the ears of God.

Here the true meaning of prayer was re-discovered. From this holy place went up to the invisible God the first real faith cry, since the paganism of the middle ages drove truth from the altar and living belief from the human heart.

Here the truth about the God of heaven and his redeeming Son was again made known. Here a boy with the soul of a prophet and the eyes of a seer, saw the Maker of All and heard the voice that had stilled the storm and stayed the wave.

The story of the faith that here "touched the hem of God's garment," is the most thrilling in modern annals. It has made dim eyes bright with heaven's light. It has turned drooping doubt into heartening hope. It is the beacon that lights the way across the dark chasm which ages of dense ignorance and stupid superstition have placed between God and man.

The ceaseless outringing of the mighty faith-fact, of the prophet who here so sublimely prayed a hundred years ago, will yet reverberate through all lands and all climes and call a doubting race back to God.

Let us who have inherited the faith which here conquered the powers of darkness, and called the Majesty of heaven to the earth, take renewed inspiration from this sacred place, and go out in the world, and kindle in human hearts everywhere the holy flame which sprang anew from this sacred altar; that the mighty name of Joseph Smith shall yet be heard above the din of clashing creeds, and awaken a doubting world from its spiritual slumber and dense ignorance to the knowledge of the true and living God.

Toronto, Canada.

Life Eternal

By Elder James E. Talmage, of the Council of the Twelve

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23).

The Scriptures are rich in mention of eternal life as the supreme attainment of the soul, and are specific in declaring this inestimable boon to be the gift of God. What is eternal life? How may it be obtained? These are questions of profound importance to every mortal.

In the words of Paul cited above, the portentous contrast between death and life is strikingly projected; but the passage when read with its context is seen to signify life and death in other than the physical sense. Eternal life is something more, something immeasurably greater and grander than the assurance of individual existence throughout the eternities beyond the grave.

Sinners under condemnation shall continue to exist; even in hell there is no annihilation. The soul is eternal; and unending existence with identity unimpaired is inevitably certain. While bodily death may befall as the direct wage or result of sin, there is a death more to be dreaded; and with this latter or second death, eternal life is set as the glorious opposite. (See an earlier article: "The Second Death"; free copy sent on application to the author). The first death, which came upon Adam in the day of his transgression, consisted essentially in exclusion from the presence of God, and for redemption from this doom the Gospel of Jesus Christ has been provided. The second death is likewise banishment, and this, as the Lord hath made known, "is the last death, which," He explains, "is spiritual, which shall be pronounced upon the wicked when I shall say, Depart, ye cursed." (Doctrine and Covenants 29:1).

Eternal life, the blessed antithesis of this dread state of exile, is communion with God, with access to His presence, and participation in the privileges and powers of endless progression and eternal increase.

In His last interview with the apostles, immediately prior to the betrayal, the Lord voiced in prayer the meaning of eternal life: *'And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.'* (John 17:3).

None can ever come to know God except through obedience to the laws by Him ordained. To know God is to be God-like, to learn His ways, and so to become prepared for admittance to His presence. Where He dwells there is no death, and thus the

deeper significance of our Lord's utterance becomes clear—that to know Him is life eternal.

There is but one means of reaching the Father's presence, and the Savior hath thus declared it: *"I am the way, the truth, and the life: no man cometh unto the Father but by me."* (John 14:6).

In these latter days the Lord Jesus Christ has spoken anew, reiterating the meaning of eternal life and again affirming the unalterable conditions on which it is granted: *"But if ye receive me in the world then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law."* (Doctrine and Covenants 132:23, 24).

The supreme gift of God is eternal life, and this comes only through Jesus Christ, the inestimable boon being bestowed through and by the Savior whose atoning death has made its attainment possible. The Son received this specific power and authority, as appears in His words relating to Himself and addressed to the Father: *"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."* (John 17:2).

Shortly after His resurrection, Christ appeared in bodily presence to the Nephites on the Western Continent, and to them He offered the priceless gift, conditional as always. Thus He spake: *"Verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me."* (Book of Mormon, 3 Nephi 9:14). And again He declared Himself and the gift in His power to give: *"Behold I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end, will I give eternal life."* (15:9).

The first or fundamental principles and ordinances of the Gospel, prescribed by Jesus Christ as the indispensable means by which men may be saved are (1) Faith in God and in His Son, the Savior of humankind; (2) Repentance of sin; (3) Baptism by immersion in water for the remission of sins; (4) Bestowal of the Gift of the Holy Ghost by the laying on of hands. These ordinances are valid only as administered by one duly commissioned to act in the name of Jesus Christ.

Having complied with these conditions, the candidate for eternal life is required to live in harmony with his high profession, and therein to endure to the end of his mortal existence, continuing in faith, and manifesting by good works his allegiance to Christ the Giver.

Paul's soulful admonition is of full force today and is directed to us all: *"Lay hold on eternal life."*



Photo David D. Hofer

THE COLONY HOUSES

The Huterian Brethren

By E. Pingree Tanner

A very interesting class of people, the Huterian Brethren, came from South Dakota during the summer of 1918 and settled in South Alberta, Canada, near the "Mormon" settlements. Owing to their refusal to carry arms, or take any part in military service, they left the United States for Canada, where the enforcement of the laws of conscription was less stringent.

The founder of this community was Jacob Huter, a Tyrolese, who was martyred at Innsbruck, February 24, 1536.

His followers remained in Germany for a time, then crossed over the border into Russia, where they found more religious toleration; remaining there until 1874 when the government enacted laws with regard to military service which conflicted with their religious ideas, they were forced to seek another place of refuge, which was, in this instance, America.

They settled in colonies, composed of from twenty to thirty families on a large tract of land. Their dwellings are called community houses, in size about 30x90 feet, plainly built, and constructed, so as to contain about six families. There is the dining room, where all take the meals on either side of a table which runs the length of the building. The men, women, and children are each seated at different tables. The women, in order to break the monotony of daily routine, take turn about at sewing, cooking, and washing.

Everything is done by common consent. When officers are

to be elected or a business deal is pending, all participate in the discussion. A vote is taken and the decision of the majority is carried out.

Each colony has a preacher who presides; besides delivering the sermon each evening when regular devotional service is held, he handles the check book and looks after the general business of the colony.

They also have their carpenters, blacksmiths, tanners, shoemakers, and broom and basket makers. The brooms and baskets are manufactured from the broom corn grown on the farm. All the clothes worn by both men and women are home made, and on the whole their mode of living tends to independence.

A farm boss oversees the farming operations; one person has charge of the cattle, another the sheep and swine, and so on.

A neatly built school house is to be seen at each colony, where the children attend school and colony members attend church service. All the property belongs to the church. "It is not mine, but ours!" He who joins the colony contributes all his property to the church, and if he later decides to leave, he takes nothing with him.

The Huterian Brethren are a clean-living, God fearing people, firm in their convictions, and devoted to their religion. They are generally regarded as a branch of the Mennonites, so-called from Menno Simons, who, during the first half of the 16th century, exerted such a remarkable influence in Europe for morality and liberty of conscience.

Magrath, Canada

Books

The Brigham Young University has issued a theological bulletin to commemorate the sacred Vision of the Prophet Joseph Smith. It is a very creditable publication of 32 pages, it being the issue of the *Brigham Young University Quarterly*, volume 16, number 4, May, 1920. The booklet is printed on first-class paper, richly illustrated with portraits of Joseph Smith, the Sacred Grove, the Smith farm, scenes on the Boy-prophet's way to school, recent photographs of scenes which the Boy-prophet knew, the Hill Cumorah, the three witnesses, and other pictures pertaining to the subject. It contains Joseph Smith's first prayer with a short sketch of the author, Elder Geo. Manwaring; also testimonies from the faculty and the college students; together with an outline of an art pageant entitled "The Return of Truth Triumphant", written and arranged by Prof. Elbert H. Eastmond, director of Correlated Arts. It has been written with the end in view that it may be produced in the ward chapels as commemorating the one-hundredth anniversary of the Vision. We congratulate the school and the authors who have had to do with the issuance of the brochure upon the really attractive work which they have accomplished.

Essentials of Permanent Agriculture

By Dr. Elmer G. Peterson, President Utah Agricultural College

III—The Soil

In any consideration of the factors which go to produce a permanent system of farming in a country a fundamental understanding of the soil is necessary. We are blessed in Utah beyond measure in having a soil which is among the richest on earth. Our production per acre of certain crops such as corn and sugar beets equals or surpasses the production of any other area outside the Rocky Mountain Region. How these wonderful valleys came to be laden with so priceless a crusting of productive soil substance is a story of surpassing interest. And to fully appreciate the life we are privileged to live here it is important that we know in part at least the processes which for centuries have been going on in our mountains, valleys, and plains preparing them for the civilization which is now here and the greater which is to come.

The rocks of the earth's crust centuries ago were and still are continuously subjected to the action of water which slowly washes away the more soluble portions of the rock and softens and finally disintegrates the whole substance. Ice, likewise, forming in the crevices of rock and expanding tends to tear the rocks apart and aid in their disintegration. The round pebbles and larger boulders which are so prominent at the mouths of all of our canyons from which water flows or has flowed were once sharp angular portions broken off from the cliffs above. These have been tumbled about rubbing against each other over long periods of time with the result that they become rounded and smooth, the worn off particles becoming soil. At one time the earth's surface over a considerable part of it was covered by an immense sheet of ice, in some cases several thousand feet thick. This great ice covering moved slowly one way or another, its great weight grinding the rocks and soil beneath it which, as the ice moved, was mixed throughout the mass. Later when the ice melted, numerous quantities of the ground rock and soil so formed were deposited upon the surface of the earth, establishing in many regions a very rich and fertile land.

Chemical substances in the air dissolved in water have a chemical action which tends to tear down the rocks, encouraging soil formation. Plants grow, die and decay, their roots and

stems going into the soil to form a very valuable part of it. So countless animals, large and small, have died during the ages past; their bodies decaying, go to make up soil. In all these and other ways for ages the quiet work of creation has been going on with the result that today man inhabits the valleys and plains which have been so patiently made habitable for him.

The farmer who from day to day, as he plows, harrows and harvests his crops must, if he understands the long years of effort which have been necessary for the creation of his land, be not only industrious in his care of the soil but must have a deep reverence for the Power which prepared the way for his existence. If he would pause in his work and if his mind were illuminated he would see in a handful of the soil which he turns over forces at work which man only partially comprehends.

Countless live organisms would be at work in the handful of soil as busy as the men and women in an immense factory, each little germ tearing down or building up the substance which prepares the soil for another crop. Liquids would be seen flowing about in the soil dissolving substances and making them ready for plant food. Frost would do its share in working over the handful of soil and many other agencies would be at work that hay and wheat and such crops may be raised. If he could magnify a small pinch of soil a thousand times he would find it composed of what seems to be smaller and larger rocks. Roots, twigs, and stems would be mixed in the mass, decaying into soil. Peculiar substance formed by chemical and bacterial action would adhere to the particles. If he could see still deeper into the mysteries, he would see a great Power at work which coordinates all the action in the handful of soil driving each to do its full share of the work and fitting the action of each into the one movement.

Roughly, soils may be formed from the disintegration of limestone, sandstone, shale and granite. Limestone is familiar to all western observers. Sandstone is formed from the consolidation of sand beds; shale, from the consolidation of clay. Many areas are formed by soils which were formed in the immediate vicinity. Nature, however, has various means of distribution. Glaciers have carried immense masses of soil considerable distances. Sometimes the soil thus deposited is a hundred feet or more in thickness. Soils are frequently transported long or shorter distances by water. So lake bottoms and areas which were once sea bottom and areas near swiftly flowing rivers and creeks are made up of water-carried soil. Our Utah canyon mouths show clear evidence of this action, the banks of soil formed at the mouths of these canyons and the soils lower down having been deposited there by the action of streams and lakes which may have since disappeared. Wind also plays a large

part in carrying soils from one place to another. Many soil areas a hundred or more feet in depth are formed by wind action which, of course, takes the finer particles of soil. Much of the very fertile middle western soil in the United States is formed in this way. Rains and floods wash portions of earth that have crumbled from cliffs and the material from mountain sides to deposit them over areas which are characterized by such washings.

In all these ways have soils been formed and carried about with the result that the earth's surface has become habitable for man. These processes which proceed slowly, almost imperceptibly, and over periods of time beyond our comprehension illustrate God's way of accomplishing results. In the aggregate these powers represent a force which is infinite. Seen over a short space of time or only seen in part, the actions seem trivial. It is the great concerted movement which sweeps all before it and it is the orderliness of the processes which causes reverence. If our valleys were scooped out by the labor of hands much as children form grooves and holes in the sand it would not be more marvelous nor more meaningful. If our soils were created and laid down, forming the thin crust of living earth which sustains all life on the planet, by direct labor, as we coat our streets with cement or plaster our walls, it would be less beautiful process and no more indicative of purpose than that which does prevail.

This is our heritage. Nothing is more wonderful in human terms than soil. And knowing it nothing should more generously arouse our love than the soil. The land, in this fine sense, is not something to be given and taken lightly. It is a gift, the work of ages and of infinite effort. Through industry and careful culture we may in part express our obligation.

Brigham Young said in one of his sermons, delivered in 1856: "My implicit confidence in God causes me to husband every iota of property he gives me. I will take the best care of my farm, I will prepare my ground as well as I can, and put in the best seed I have; and trust in God for the result, for it is the Lord that gives the increase."

I have heard no nobler expression of man's relationship to the soil.

Logan, Utah

EDITORS TABLE



Special Notice

During the progress of the recent war in Europe the Church of Jesus Christ of Latter-day Saints came to the aid of this Nation in its efforts with the Allies to free the world from the domination of monarchical despotism. The "Mormon" people demonstrated their devotion to country and the cause of freedom by sending their brave sons to the front and by contributing liberally to the calls for funds to meet the financial requirements of the gigantic struggle.

The Church, through its splendid organization, was a mighty force in the fray, gathering the means in demand and sending their soldiers over the sea. It proved to the world that loyalty to the government and devotion to the welfare of humanity formed part of the "Mormon" creed and entered into the religious life of its followers. The world witnessed and wondered at this unanswerable refutation of popular slanders. Thank God, the awful strife is over, and the need for such organized help is greatly modified. There are still loud cries from various sources for money in large sums to swell the numerous "drives" that are in vogue.

What is the position of the "Mormon" Church as to these movements? is a frequent question. It is this, and let all the Latter-day Saints and reasonable people everywhere understand it: While members of the Church are free to donate, as they desire and are able, to any charitable and worthy cause, the Church as an organization is not in a financial position to respond to the demands and requests that are made upon it, and it is not required of its stakes, wards, quorums or associations to use their ecclesiastical activities or influence in those directions. There are persons and institutions in need of relief and support within our own ranks, and applications for appropriations to an immense amount which cannot be granted for some time to come have had to be laid over until some means can be obtained to meet them.

We do not wish to cripple or restrain the hand of individual benevolence, but our organized institutions must not be expected to do the impossible or neglect the duties and requirements that are within our jurisdiction and are imperative. We trust that this will be plain and clear enough to all reasonable

persons, and that promoters of "drives," however worthy of assistance, will not fail to understand the situation and will not misjudge our course or our motives.

*Heber J. Grant,
Anthon H. Lund,
Charles W. Penrose,
First Presidency.*

Leadership

It is generally conceded that more efficient and more positive class leadership is required, not only in the Y. M. M. I. A. but in all the other auxiliary, as well as the Priesthood organizations of the Church. We are, perhaps, not progressing as well as we should under the splendid machinery of the organizations that we have as a Church; although, let it be said here that, as a Church, our advancement has been remarkable, even in leadership. However, to emphasize progress in this direction, teacher-training classes have been instituted for some years and we have had some measure of success in a number of stakes and wards. It is believed that further progress may be achieved in the future by more faithful attendance, more diligent application to study, and more efficient trainers in these classes.

With a view to aiding leadership, the First Presidency have issued a call for one trainer from each stake in the Church to take a free course, as far as tuition is concerned, during June at the Brigham Young University. It is designed further to have him present the course later in each stake to the trainers from each ward, thus increasing the teaching proficiency in the whole Church.

The twenty-two subjects that will be presented by competent professors during the month of June, 1920, are here given:

1. The Purpose Behind Teaching—Salvation. 2. The Rewards of Teaching. 3. The Real Meaning of Teaching. 4. The Personal Equation "What Makes for Power in Teaching?" 5. The Personal Equation "What Makes for Power in Teaching?" 6. Native Endowments of Children—(Psychology) 7. Methods of Handling Instincts 8. Individual Differences. 9. Individual Differences and Their Influence on Teaching. 10. Attention—How to Secure It. 11. Interest—Its Importance. 12. Interest—How to Maintain It. 13. Creating Spirit. 14. Methods of Recitation. 15. The Aim and Its Force in Teaching. 16. Organizing the Lesson. 17. Supplementing the Lesson. 18. Application—General. 19. Application—Specific. 20. Discipline—Class Management. 21. Skill in Questioning. 22. A Testimony—The Force of Teaching.

It will appear from this that not only the best methods but some attention to the knowledge of human nature will be given. Class teachers in our Young Men's Mutual Improvement Asso-

ciation have found difficulty in interesting the young men between 16 and 20, at which ages they incline to scatter from the systems, groups and gangs that have attracted them heretofore; and the result is that we lose a large portion of them from the Mutuels. This is likewise the case in the Sunday School and other organizations. Up to this age they have been amenable to counsel and discipline and the direction of parents and teachers. They have been satisfied with what has been told them as being right, just, and fair, and have been willing to take for granted the counsel and advice given them. But at this time they begin to throw off these restraints and to think and act for themselves, and it becomes more difficult to interest them. In order to do so, the attitude, methods, and teachings of the instructor and parent must change to conform with the changed attitude of the youth. Heretofore, group instruction was attractive. Now the contact must be more personal and not as dogmatic. The young man must have a definite course pointed out to him, and not be commanded too much. He must be permitted to lead out and reason things out for himself; to act and think for himself. At the same time, he must have that sympathetic direction that will enable him to steer clear of pit-falls and overcome apparent obstacles to faith in God and his great Latter-day work.

If, during his early years, when discipline, command, and in some cases even force, have been used to hold him in the right way, he has been made to "toe the mark" and render service, it will not be as difficult for him now to think and act right, as where his early training has been of a loose character, in which he has had too much his own way, with lax discipline in what is right, just, fair, and square. Children who are trained to have what they want, what they like, what they desire in pre-adolescent age, are very likely to go wrong in their judgments, desires, and wants when they come to the critical time of life when it is natural for them to cast off restraint and get away from groups and family relations.

These are subjects that should attract the attention of our teaching force, and efforts must be made to so change our instructions as to do the most good to our membership, both in the boy age and in the age of the young man. The adolescent age is the most important in the life of a person, and if the youth can then be directed aright, his course in life, in the path of righteousness, is practically assured.

It is up to the Y. M. M. I. A. officers to get the best results, and to support, by attendance and study, not only this movement for a stake teacher in the Provo training class, but the teacher-training classes in the wards, in order that we may improve our efficiency in leadership. We hope, therefore, that every Mutual organization will see that its officers and teachers

shall attend the teacher-training classes, both in the stake and the ward in which they reside, and that they take care properly to carry out the instructions as given in the teacher-training course.—A.

Teacher-Training and Social Work

Under date of May 8, 1920, the First Presidency of the Church issued the following instructions to stake presidencies:

Dear Brethren:—The Correlation Committee, the Social Advisory Committee, and the Board of Education have submitted plans for increasing the efficiency of certain types of leadership throughout the Church. These plans contemplate the calling of three persons to attend training courses to be given at the Brigham Young University Summer School, May 31 to July 2, 1920.

The Correlation Committee is concerned with the selection and training of at least one person from your stake to take the course in Teacher Training. The Social Advisory Committee is concerned in the call and training of at least two persons from your stake, one to take the course in Social and Recreational Leadership; the other, a woman, to take the course in Charity and Relief Work.

We feel the urgent necessity for this kind of training and request that you proceed to make your selection of these persons in accordance with the more detailed instructions which you will receive from the Correlation Committee, the Social Advisory Committee and the Commission of Education, respectively.

Your brethren in the gospel,

*Heber J. Grant,
Anthon H. Lund,
Charles W. Penrose,*

First Presidency.

Co-operative Auxiliary Conventions

Under date of May 6, 1920, the First Presidency of the Church issued the following instructions to stake presidencies, which are of special interest to bishops of wards, and officers of auxiliary organizations:

Dear Brethren:—At a recent meeting of the First Presidency and Council of the Twelve, it was decided to hold the annual conferences of the auxiliary associations of the Church as group conventions. In a number of the stakes, in 1920, these conventions are to be held in connection with the quarterly conferences, commencing about August 1 and continuing until October 31.

A program of meetings will be arranged to include general sessions where subjects of equal interest to all may be presented; separate meetings of stake boards; and departmental meetings where definite and practical help will be given to ward workers.

One difficulty in carrying out this proposed plan is the fact that in some of the stakes it has seemed in many cases necessary to assign to one person several offices. This causes a duplication of work out of which will inevitably arise conflicts in appointments and meetings. It is sincerely hoped that this group convention will tend to bring about a readjustment in this matter: the purpose and genius of the Church organization being to give activity to all members of the Church, and not to

have a few willing and faithful members performing two or three times their share of Church work.

Therefore, between now and the date set for the convention, it might be necessary for bishops to make a thorough canvass of their wards in order to bring into active service young men and young women whose talents and ability are now lying dormant.

Trusting that the advantages of this plan over that of holding six separate conventions will be readily apparent to you, that the minor difficulties connected with it may be overcome in your stake, and assuring you of the hearty co-operation of the General Boards in all efforts to make auxiliary work a potent factor for good in the lives of the people, we remain,

Sincerely your brethren,
Heber J. Grant,
Anthon H. Lund,
Charles W. Penrose,

First Presidency.

Further instructions and program will be given in the convention circular of the Y. M. M. I. A. to our officers, and a scheme for the general sessions will also be issued by the combined auxiliary organizations. In the meantime, officers are asked to read the general outline of program for the fall group conventions in the *May Era*, pp. 663-4.

Slogan 1920-21

We stand for the non-use and non-sale of tobacco.

Messages from the Missions

[*Notice.*—Owing to the trebling of the cost of small cuts, the *Era* regrets that only page cuts of missionaries can hereafter be used, in limited number, and the portraits for these must be large enough for reduction to fit the *Era* page. The Mexican missionaries given in this number is a sample.—*Editors.*]

The Gospel Extensively Heard

Elder D. L. Paxman, writing from Danville, Va. April 16, says: "The elders laboring in Danville of the Virginia conference are R. S. Gilley, local elder, Riedsville, N. C.; J. Earl Lewis, Mammoth, Utah; D. L. Paxman, Raymond, Alberta, Canada; Oriel H. Blackburn, Ogden, Utah; and Dewey Sanford, Delta, Utah. The gospel is being heard extensively in this part of the vineyard and we feel that we have accomplished much good during the past winter. The *Era* is a great help to us, and is a constant encouragement to the Saints and investigators."

San Diego Branch

A very successful branch conference was held here in San Diego on Sunday, February 29th.

President Joseph W. McMurrin, conference President A. S. Campbell and Elders Cornwall, Frebairn and others were in attendance from Los Angeles. There was a good attendance of Saints and investigators at all three sessions of the conference, which was very encouraging to the missionaries laboring here.

The branch is in a thriving condition and much good is being accomplished by the missionaries.

We wish to express our appreciation for the *Improvement Era* which is regularly received and read each month, and which is accomplishing

much good in the mission field.—Blanche Kunz. Missionaries of San Diego, are Joseph Laker, Ray Stringham, A. Timpson, Sister De Lilah Moss, George Fuellenbach, Eva B. Miller, and Blanche Kunz.

Great Increase of Missionaries in Mexican Mission

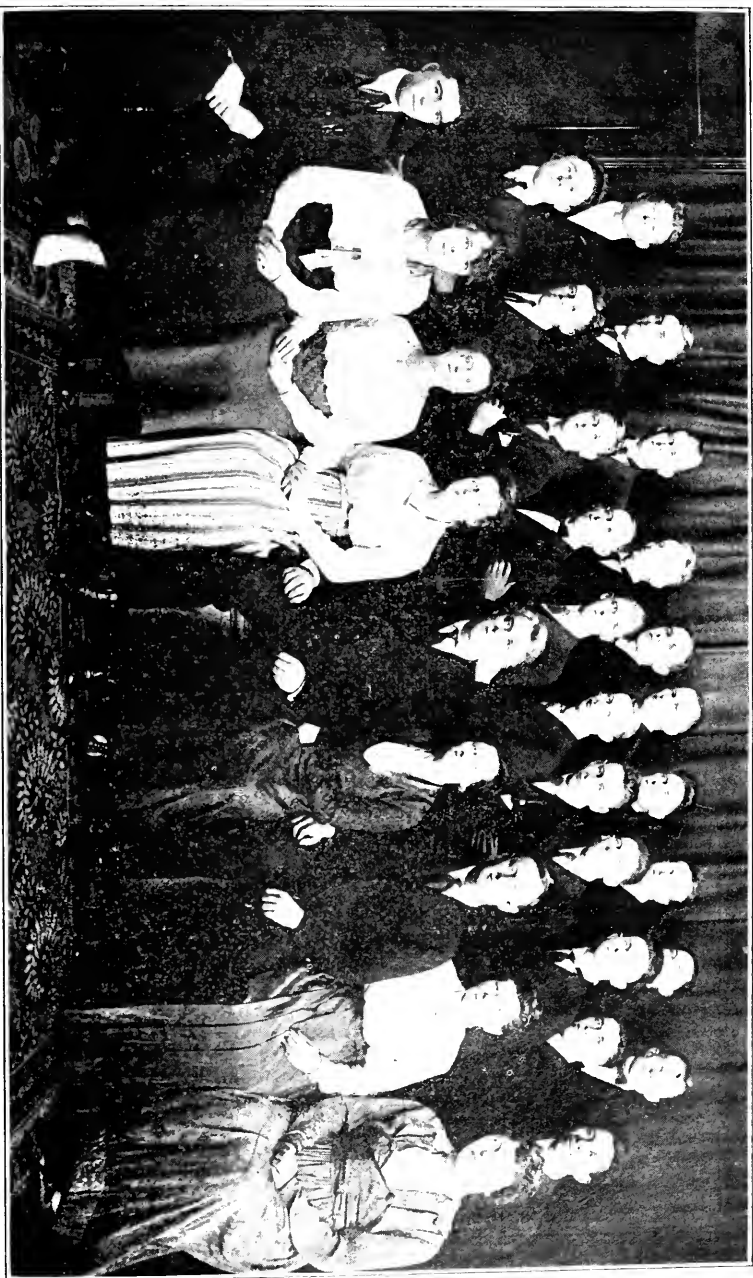
The missionaries in the Mexican mission are glad to report that the work is growing in the mission that the prospects for the future are very bright; that all organized branches in the mission are in good condition, and the Saints are trying to live true to the faith. The force of missionaries has increased from seven, in June, 1919, to forty-five in the month of February, 1920. During the year 1919, 114 souls were added to the Church by baptism; 39 baptisms were performed in the interior of Old Mexico, where the local priesthood has been carrying on the work in humility and faith ever since the missionaries from Zion were called from that field in the year 1913. All elders and sisters feel well in the work and are anxious to press on and, with the help of the Lord, take the glorious gospel message to as many as they possibly can. Many cottage meetings are being held every week and many honest in heart are anxiously seeking for the truth.

The missionaries, p. 749, are left to right, front row, Leland A. Jackson, Leda Thompson, Ethel Done, Mission Secretary, Mrs. and President Rey L. Pratt, Mrs. and Bishop Arwell L. Pierce of the El Paso Ward, Diana J. Allen, Erma Romney; second row: Merlin T. Van Orden, George C. Cannell, Victor C. Hancock, Edgar L. Stott, Irvin W. Stevens, Clyde D. Pierce, Victor J. Smith, J. Walter Holbrook, Hugh L. Barnes, Lorin F. Wiser, Abel B. Paez; back row: Andrew E. Adams, J. Oscar Anderson, John L. Haymore, Nels R. Benson, Willard E. Jones, Eli M. Jergensen, Grant Curtis, Willard Hawkins, Douglas B. Lamoreaux, and Trenial Pauly, released.—*Ethel Doone*, Secretary.

Work Among the Lamanites

Writing from Eagle Pass, Texas, February 16, 1920, Hugh L. Barnes of the Mexican mission says: "Perhaps the readers of the *Era* might like to hear of the work in the Lamanite branch, and the success we are having in restoring the gospel to the sons and daughters of Lehi. These people are hungering for the word of the Lord, and I believe there is no other place on earth where a missionary can see the fruits of his labors as quickly as here. The new elders learn the Spanish language quickly due to the help of the Lord. We are making many friends on the American side and also in Piedras Negras, Coah, on the Mexican side. Many read our books and literature with eagerness. The Book of Mormon appeals to them especially. We find no ill feeling existing between the two nations and the people have treated us with the greatest respect. The sentiment of ill-will toward America is not as represented by many of the newspapers which are inclined to judge the whole Mexican nation by the acts of a few, which is very unjust. We all look forward to the coming of the *Era*, it contains so many good instructions and such excellent explanations of the different doctrines and principles of the gospel. We wish you success and ask the blessings of the Lord to attend you in all your endeavors."

"Elders working on both sides of the border in the Eagle Pass, Texas district: Andrew E. Adams, Central Arizona; Robert L. Reid, Lund, Nevada; Nels R. Benson, Spring City, Utah; J. Marcus Romrell, Wilford, Idaho; Chester A. Henderson, Clifton, Idaho; Hugh L. Barnes, Ogden, Utah."



MISSIONARIES OF THE MEXICAN MISSION, (Names on page 748.)

In the Virginia Conference

Elders T. O. Gunderson and H. P. Thomas write from Richmond, Virginia, some weeks ago, stating that there are elders laboring in Richmond, Petersburg, Norfolk, Portsmouth, Lynchburg, New Port News, and Danville. "We have regularly organized Sunday schools in these cities, and there are branches in Haran, Monta Bello, Mountain Lake, Colliers Town, Oilville, and Buena Vista. We have been laboring in the city during the winter but will canvass the country districts as soon as the weather will permit. The people seem anxious to hear the gospel and we make many friends. The power of the Lord has been made manifest in healing the sick in many instances. In Danville recently, a woman who was afflicted with pneumonia, called the elders to administer to her, although she is not a member of the Church. She was almost instantly healed, and testified that it was the power of the Lord that restored her to health. We will soon send elders to re-open the northern part of the state where there have been no elders for some time past. Many objections are evidenced in some sections, but many are inquiring after and investigating the gospel principles. We are not allowed street privileges, but are placing the gospel plan before the people by tracts and in home and cottage meetings. The Saints themselves are doing much here in this line, and we are confident of ultimate success."

Good Results from Tracting

G. H. Hale, writing from Pago, Tutuila, under date of February 16: "A. D. Madsen and myself, landed together in the Samoan mission, March 5, 1917, we have had the privilege of working together most of the time, bearing our testimony in Tutuila, Upolu and Savaii. We have distributed thousands of pamphlets among the people." Elder Hale, who has presided over the Upolu conference for some time has now been appointed to preside over Tutuila. Elder Madsen, who has been preaching the gospel in the islands of Upolu and Savaii, has been appointed to preside over the latter conference. The tracting that was started during the days of President Ernest W. Wright, is the cause of a rich harvest to which the people bear testimony. President W. A. Keith, who has just been released as mission president, leaves the islands with a keen appreciation of the people for his energetic labors. The people bless him for the blessings which he has given to them. During the past year in the neighborhood of 125 souls have been added to the Church in the Savaii conference. In Upolu it has been similar, and the work is progressing favorably in Tutuila. We enjoy reading the *Era*, and its influence reaches many who are not of our faith, as we distribute it through the country.

Baptism in Australia

Writing from the Victoria conference, Australia, Elder Ray Kneale relates the story of the baptism of Sister Ann Maria Greenhill, in November, 1919, at South Melbourne. Sister Greenhill was born in England, 1843, and joined the Baptists when 21 years old. Her daughter, Sister Mary Parker, accepted the gospel about fifteen years ago, and her son-in-law, Brother Parker, is now a local elder, but Sister Greenhill was slow to accept the testimony. Elder C. B. Robbins, who was the conference president, was faithfully explaining the gospel to her, and, finally, she became convinced and yielded obedience. The day of baptism was cold, and the sea was rough, but the power of God was manifested while the ordinance was performed by Elder Robbins, and Sister Greenhill was happy in the testimony she received. The writer con-

cludes his letter as follows: "In this part of the Lord's vineyard the work is progressing and we take delight in being able to speak through such a medium as the *Era*, which is looked upon as a great educator for the Saints. We take advantage of the opportunity to mention that steps have been taken for the establishment of a building fund. Elders who have labored in the Victorian conference will hail this with delight."



Left to right standing, Elders Wm. A. Moffett, Chas. V. Anderson, Cincinnati, branch president, Ray J. Eskelsen, Geo. J. Davis, president of the Ohio Conference. Sitting: Sisters Edna A. Christensen, Chas. V. Anderson, and Elna J. Johnson.

Many Opportunities to Teach

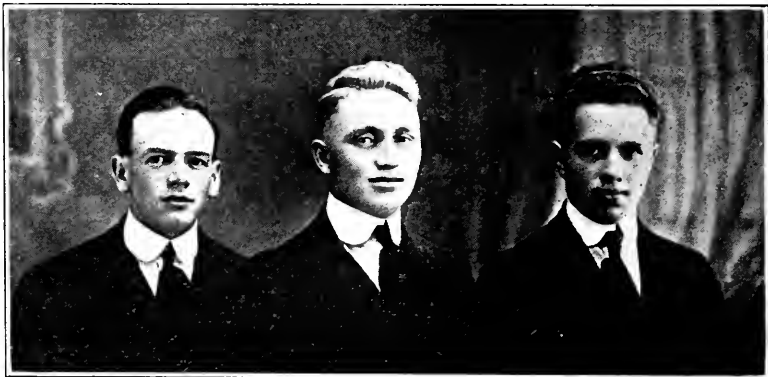
Elder Harold Marshall, writing from Ashlund, Kentucky, January 13,

says: "Our efforts in this district are being crowned with success. Many opportunities are given us to explain the principles of the gospel. The *Era* is a regular visitor, and we rejoice each month when it arrives. Its pages are not only a source of entertainment and pleasure, but of spiritual growth. It is a faithful missionary. We wish you success in your noble work this year. Elders, front: Harold Marshall, Tooele, Utah; back: left to right, Ezra H. Anderson, Brigham, C. C. Christiansen, Tremonton, Utah; and Lorenzo D. Rhoton, Jr., Shumway, Arizona.



Dr. Talmage's Articles to be Published in Australia

Elder David Carr, writing from Unley, South Australia, Jan. 10, says: "At this time of general unrest throughout the world, Australia is no exception. Still, conditions are fair, and we are glad to say that peace and love exist among our little band of Saints. Every prospect seems bright for the future welfare of the work in this conference. Our corps has been cut down to a minimum of elders owing to the government regulations giving no permission for more of our missionaries to come here and labor. We hope, however, that this condition will soon change, so that we may receive our companions from Zion with open arms and gladness. Presi-



dent Miller, who is visiting with us at present, met the officials of one of the largest newspapers in Adelaide, a few days ago, and arranged for the publication of a series of articles dealing with the doctrines of the Church, and written by Dr. James E. Talmage, and previously printed in magazines and papers in the United States. We realize that the effect of these brief essays has been felt for good in America, and feel sure that the same will be the case in this land. The manager of the paper in which they will appear, states that he has been reading the articles each week in the *New York Herald*, with much interest. We look forward to the coming of the *Era*, from which we truly gain a great deal, in reading the splendid articles contained therein. Elders left to right, David Carr, Ogden, conference president; R. Edwin Clark, Farmington, Utah, and Robert K. Bischoff, Lovell, Wyoming."

Labors of a Local Elder in Kentucky

Elder J. B. Engle, local elder of Heiner, Ky., in a communication to the *Era*, says: "There are only a few Church members in Perry county. On the 21st of March I attended a service at the school house of the Kentucky River Coal and Mining camps where I met a good crowd of interested people. The mine foreman is from Utah, and says he is going back, as he declares that Salt Lake City is absolutely the finest city in the United States. I spoke on the subject, 'If Christ was to come in the morning what would be your condition?' We have many new homes opened up for the elders and some promises of baptism. We are growing in east Kentucky, and some day expect to have a nice little church in Perry county, for 'where there's a will there's a way.' I was called out after midnight last week to the home of a friend whose wife was at the point of death, and who had asked that I come and pray for her, for it had appeared to her that if

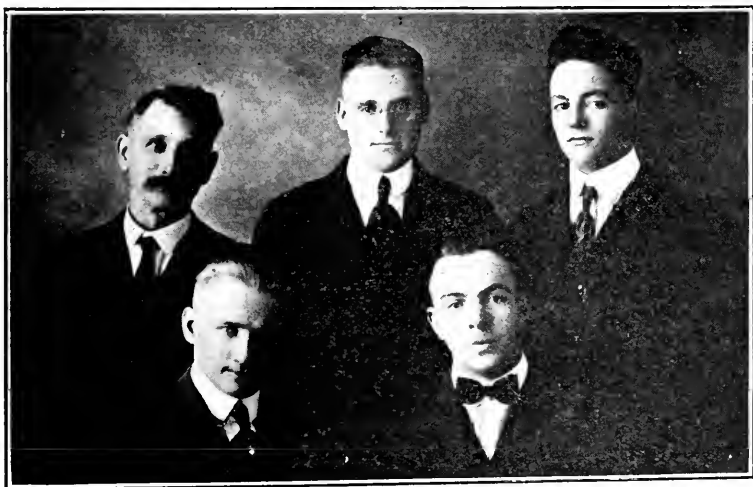
I would do so, it would help her. Three days thereafter, she was up and walking around. The Lord be praised. So there is another home open."

Good Work in Northern Illinois

Elder E. K. Hanks, President of the Northern Illinois conference, writes from Kewanee, Illinois, Feb. 10: "My tour of this conference is about completed. The missionaries take a keen interest in their work, and good results are being obtained. During the month of January we put our whole heart and soul in the work and our motto was: 'It is better to wear out than to rust out.' We attended, during three months, 398 meetings; 360 *Liahonas* were distributed; 1,651 small books, 8,516 pamphlets; 8 standard works; 60 Books of Mormon were sold; 2,341 loaned; 981 invitations received to visit homes; 1,678 hours spent in tract-ing. In February we are having a special drive in selling Books of Mormon. The attitude of the people here towards us is excellent. Elders B. J. Allen and Stannard Tanner, who work in Kewanee, have held successful cottage meetings. They have a host of good friends who love to hear the gospel. Everywhere we have been treated royally."

Success in Distributing Literature

Elder Alfred M. Lewis and other missionaries laboring in Georgia, write that the Lord is blessing them abundantly and they are having wonderful success in distributing literature and selling Books of Mormon.



They have held from five to twelve meetings a week since last October and are doing their best to roll on the work of the Lord. Elders, back: C. W. Stair, Nephi Jensen, Alfred M. Lewis; front: N. C. Watson, Gottfred Spatig.



MUTUAL WORK

Twenty-Fifth Annual Conference of the Y. M. and Y. L. M. I. A.

SALT LAKE CITY, JUNE 11, 12, and 13, 1920

Program—Friday, June 11

Joint Officers' Meeting, Assembly Hall, 10 a. m.

Opening hymn, "We Thank Thee O God for a Prophet."

Invocation.

Community Singing B. Cecil Gates conducting
General Theme—The M. I. A. in Progressive Action.

When is the M. I. A. in progressive action?..... Clarissa A. Beesley

How is progressive action secured?

a. By spiritual preparation..... Joseph W. McMurrin

Solo Melvin J. Ballard

b. By intellectual preparation..... Mary E. Connelly

c. By service Richard R. Lyman

Closing hymn, "We are all Enlisted."

Benediction.

Separate Y. M. M. I. A. Officers' Meeting, Bishop's Building, 2 p. m.

Opening hymn, "High on the Mountain Top."

Invocation.

Instrumental selection.

Theme, "The Boy."

Y. M. M. I. A. Problems.

Closing hymn, "Put Your Shoulder to the Wheel."

Benediction.

Separate Y. L. M. I. A. Officers' Meeting, Assembly Hall, 2 p. m.

Opening hymn, "If there's Sunshine in Your Heart."

Invocation.

Address President Martha H. Tingey

Roll Call.

Deductions from the Annual Report... General Secretary Clarissa A. Beesley

Soprano Solo Lucile Kelson

Bee-Hive Work 1920-21..... Ann M. Cannon

Senior Class Work 1920-21..... Adam Bennion

Closing hymn, "Do What is Right."

Benediction.

Joint Y. M. and Y. L. M. I. A., Reception and Social to Visiting Stake Officers, Odeon Hall, 8 p. m.

(Tickets for this event and for "The Vision" to be given in the Tabernacle, Saturday evening, will be distributed at the close of the Friday morning meeting).

Saturday, June 12. Joint Officers' Department Meetings.

I.

Superintendents and Presidencies' Department, Assembly Hall, 10 a. m.

Superintendent A. W. Ivins and President Martha H. Tingey, presiding.

1. Team Work—The Y. M. and Y. L. M. I. A. working together.....
.....Supt. LeRoy Humphries, Cache Stake
2. The Counselor in relation to the Superintendent or President....
.....President Achsa E. Paxman, Utah Stake
3. a. Efficient supervision.
- b. Stake funds.....Supt. W. A. Beesley, Salt Lake Stake
4. "Did you think to pray?".....Pres. Armenia Lee, Alberta Stake
5. Discussion led by.....Oscar A. Kirkham
6. Ward problems—round table.
 Dependableness—a requisite to leadership.
 The smile—an asset to ward leadership efficiency.
 Economy of time.
 Ward officers' meetings.
 100 per cent participation of members.

II.

Secretaries and Treasurers' Department.

Moroni Snow, Clarissa A. Beesley, presiding.

1. The Secretary and Treasurer as Executive Officers.....Ernest P. Horsley
2. Importance of Record Keeping.....LeRoi C. Snow
3. How can stake Secretaries help the ward Secretaries to be more
 efficient?Irene Nichols, Secretary Granite Stake
4. Problems of ward Secretaries.
5. Reports for 1920-21.

III.

Class Leaders' Department.

Dr. Geo. H. Brimhall, and Lucy G. Cannon, presiding.

1. Explanation of Teacher-training Plan.....Rose W. Bennett
2. Demonstration of Lesson Preparation.....Clarissa A. Beesley
3. Questions and Discussion.
4. The TeacherBryant S. Hinckley

IV.

Music Directors' Department.

B. Cecil Gates, Margaret Summerhays, presiding.

1. Appropriate Music for the M. I. A.....Margaret Summerhays
2. Community SingingB. Cecil Gates

*Y. M. M. I. A. Luncheon to Stake Superintendents, Bishop's
Building, 12:15 p. m.*

Y. L. M. I. A. Luncheon to Stake Presidents, Bee-Hive House, 12:15 p. m.

Separate Y. M. M. I. A. Officers' Meeting, 2 p. m., Bishop's Building

Opening hymn, "Now let us rejoice."

Prayer.

Theme, "The Young Man."

Baritone Solo, P. Melvin Peterson.

Closing hymn, "Do What is Right."

Separate Y. L. M. I. A. Officers' Meeting, Assembly Hall, 2 p. m.

Opening hymn, "Guide us, O thou great Jehovah."

Prayer.

Instrumental Trio.....Adelaide Grant, Myra Grant, Lucile Schettler

a. The marriage covenant.....Maria Y. Dougall

b. Preparation for marriage—Responsibility of the Y. L. M. I. A.....
.....Martha G. Smith

- Solo Iza Gordon
- c. How can we increase Temple Marriages?
1. As Mothers.
 2. As Y. L. M. I. A. Officers.....Augusta W. Grant
- d. The wife in the home-building partnership.....Lucy G. Cannon
- e. The glory of wifehood.....Jane B. Anderson
- Closing hymn, "Come, O thou King of kings."
- Prayer.

M. I. A. Rally, L. D. S. U. Campus, 3:45 p. m.

Under direction of Joint Social and Summer Work Com.—Roscoe W. Eardley and Coun. Mae T. Nystrom.

1. Community SingingEdward P. Kimball, leader
2. Address. "Get Acquainted With Your Neighbor; You May Like Him." 10 minutes.....Mathonihah Thomas
3. Special Recreational Features—Directed by Ensign, Granite, Liberty, Pioneer, and Salt Lake Stakes.

The Vision—Tabernacle, 8 p. m.

A sacred cantata by Evan Stephens, commemorative of the visitation of the Father and the Son to the Prophet Joseph Smith in 1820.

Sunday, June 13.

Joint Officers' Testimony Meeting, Assembly Hall, 8:30 a. m.

Opening hymn, "How firm a foundation."

Invocation.

Hymn, "Come, come, ye Saints."

Closing hymn, "Doxology."

Joint Officers' Meeting, Tabernacle, 10 a. m.

Opening hymn, "Sowing."

Invocation.

Selections, M. I. A. Male Chorus.....J. Spencer Cornwall, director

Summer Work and Efficiency.....Oscar A. Kirkham

Advanced Senior Class Work.....George H. Brimhall

"Lest We Forget," L. D. S. U. Girls' Glee Club, Margaret Summerhays, director.

Our SlogansEdith R. Lovesy, Melvin J. Ballard

Closing hymn "True to the Faith"

Benediction.

General Session, Tabernacle, 2 p. m.

This meeting will be in charge of the Presidency of the Church and of the General Officers of the M. I. A., and of the Primary Association.

Music for this occasion will be furnished by the Tabernacle Choir, Prof. A. C. Lund, director; Prof. J. J. McClellan, at the organ.

General Meeting, Tabernacle, 7:30 p. m.

Opening hymn, "Praise to the Man."

Invocation.

"Joseph Smith's First Prayer".....Boy Scouts and Bee-Hive Girls

Joseph Smith's Attitude Towards Children.....David O. McKay

Duet.....Margaret Summerhays, David Reese

In The Light of One Hundred Years.....Levi Edgar Young

What of the Future?.....Dr. James E. Talmage

Closing hymn, "We Thank thee, O God, for a prophet."

Prayer.

Features of Summer Work

Sunday Evening Joint Sessions

The Fast Sunday evening of each month has been given to the Mutual Improvement Associations by the Authorities of the Church. This is an opportunity for placing the work of the M. I. A. before the people and also for developing the talents of our members; its value cannot be over estimated; it should be utilized every month in the year. The exercises should be varied, largely participated in by the young people, and should always be of a religious character.

Suggestions for Associations Meeting Weekly on Sunday Evenings

In many of the wards of the Church the Sacramental meetings are held in the afternoon and the Mutual Improvement Associations hold their exercises on the Sunday evenings. During the summer months, between the study sessions of the M. I. A., special programs must be provided. These should be of a religious nature, both because of the sacredness of the day and because young people appreciate the value of such programs and enjoy them when they are presented in the proper spirit and in an interesting manner.

The following questions are suggested as suitable for discussion in these joint M. I. A. gatherings. They are questions which every M. I. A. member should be able to answer intelligently and quite fully, especially those who are preparing for service in the mission field:

1. Why was a restoration of the gospel necessary?
2. How is faith the fundamental principle of power in the Church?
3. Why is repentance essential to salvation?
4. Why do Latter-day Saints believe in baptism by immersion?
5. Why is revelation necessary for the guidance of the Church of Christ?
6. How does the organization of the Church of Jesus Christ of Latter-day Saints compare with that of the primitive Church?
7. What are the fundamental differences between the Church of Christ and sectarian denominations?
8. Why do you believe Joseph Smith to be a Prophet?

One question may be sufficient for discussion for the entire evening. It may be given to several speakers, each one being permitted to discuss it as he sees fit; or it may be divided into sub-topics, as for example No. 1:

1. Why was restoration of the gospel necessary?
 - a. The primitive Church.
 - b. The great apostasy.
 - c. Prophecies concerning a restoration.
 - d. Necessity for divine authority.
 - e. Preparation for the second coming of Christ.

The young men and women who participate should be encouraged to prepare their addresses carefully and present them in the best possible manner.

It is recommended also that at least one testimony meeting be held during the summer months.

M. I. A. Rallies:

For the months of July and August the General Boards recommend that M. I. A. Rallies be held, one each month, to be conducted by the stake boards as a stake gathering, and one each month to be prepared and carried out as a ward gathering. These may be in the nature of summer Chautauquas or community assemblies, and the programs should be of such a character as to interest both young and old. Community singing should be made a prominent feature, brief addresses or orations may be given, in keeping with the spirit of the occasion, and

games, etc., may be participated in. In most of our communities are found facilities for holding these gatherings out of doors.

Stake and ward officers should begin early to plan for these rallies. It is suggested that in the case of the ward gatherings, committees be formed among the M. I. A. members, under the direction of the officers, so that the spirit of youth may enter into the programs. Let thorough preparation be made that these rallies may be highly successful; let them be the big events of the Summer.

It is desired that stakes report to the General Offices their arrangements for these rallies by May 20.

Fathers and Sons' Outing

Under the leadership of the Y. M. M. I. A. provision will be made for a fathers' and sons' outing to be taken some time during the summer. The place, date and duration of the outing, are to be left to each stake. Where it is thought advisable by the Stake Superintendency, the ward, instead of the stake, unit may be used.

With proper preparation, giving announcement early, this event can be made one of the most pleasurable and profitable of the season. Have a vacation, do something different, get close to your boys, go out into the open country and play, sing, rest, and worship. Every bishop, father, son and every Y. M. M. I. A. officer should go. Keep away from resorts; it interferes with the camp social spirit. If possible, plan for at least three days in order that you may establish a regular camp. Avoid Sunday. Details will follow.

Portneuf Stake Spring M I. A. Chautauqua

What proved the most successful Chautauqua ever held in the Portneuf stake was rendered under direction of the Young Men's and Young Ladies' Mutual Improvement Association stake boards, assisted by Mary Fisher, premier violinist of Ogden, Utah, in Robin, March 23; Arimo, March 26; McCammon, March 25; Lava Hot Springs, March 24; and Downey, March 27. The company played to packed houses, but Downey turned out *en masse* to hear Miss Fisher's splendid playing. She is a violinist of exceptional ability and her rendition of several difficult numbers demonstrated that she has taken advantage of the teaching of masters in the profession. She fulfilled every expectation, both as artist and as a whole-souled girl of the golden West. All who heard her, bespeak for Miss Fisher a bright future. She was assisted on the piano by Mr. B. D. Blackhurst of Downey. The two did excellent team work. Others who took part were Mrs. Charles Hall, of McCammon, who captivated the people with her beautiful and well modulated soprano solo. Miss Shelley rendered valuable services as her accompanist and as a piano soloist.

The girls' chorus of Downey and Swan Lake had their work well in hand. They had taken leading parts in the Downey high school operetta, "The Pennant" and exhibited some of the good training received under the tutorship of Professor Edward Cox.

President William A. Hyde of Pocatello stake delivered a well outlined lecture containing many beautiful thoughts which were well received. He made a very strong argument in favor of a clean, upright, and God-fearing life. Mr. Cox's and Milton Hyde's playing in the trio with Miss Fisher, was declared one of the great features of the evening.

The Chautauqua is a novel feature of the work performed by the Portneuf stake, and the officers are highly elated and encouraged by the results obtained. It is hoped that similar work will be undertaken next season. The officers of both associations extend a hearty thanks to the general public for the support that they gave the Portneuf stake Chautauqua for 1920.—G. Osmond Hyde, Downey, Idaho.

PASSING EVENTS



Armenia, the new republic, has been formally recognized by the United States government, as an independent country.

Disabled veterans of the world war number 641,900 in the United States. The appalling figure is given by Dr. W. C. Rucker, of the bureau of war risk insurance, who also calculates that it will cost the country \$325,000,000 annually to take care of them.

The population of Salt Lake City now totals 118,110. That is an increase of 25,333 since 1910, or 27.3 per cent. The average growth of American cities for the decennial has been estimated by high census officials at twenty per cent, and Salt Lake easily surpassed the average.

James J. Larkin, convicted of criminal anarchy, by a New York court, was sentenced, May 3, to from five to ten years' imprisonment with hard labor. Several women expressed their sympathy with his cause, by shaking hands with him as she was led away, and one woman embraced him.

The death of Mrs. Tahora Hafen, wife of the artist, the late John Hafen, occurred Sunday, April 11, while she was visiting one of her sons at a ranch in West Tintic. She was born in Provo, June 13, 1861, was a faithful mother, and Church worker, and has lived in Springville the greater part of her lifetime.

War's cost in lives is now estimated at 35,380,000. Actual deaths as a result of wounds and exposure totalled 9,829,000. The larger figure includes losses through the decrease in the birthrate of the countries involved as well as the increase in deaths from causes directly attributed to the war. The estimate is given by the Copenhagen Society for the Study of the Consequences of the War, after an exhaustive study of the data available.

The nation-wide railroad strike was reported virtually at an end on April 19. Warrants for the arrest of John Grunau, president of the so-called "outlaw" Chicago Yardmen's association, and other strike leaders, were issued by United States Commissioner Lewis F. Mason. On May 3, 9,000 strikers in Chicago were ready to return to work, on certain condition but the conditions were not granted.

Beatrice Irene Scoville, daughter of Frank L. Scoville, of Ogden, passed away, April 10, at Boston, Mass. She had finished a two-years' mission in the Eastern states and was about to return home when she was stricken with illness. Her father hurried to her bedside and was with her when she died. Sister Scoville was born in Ogden, Dec. 3, 1897. She was well educated and a faithful worker in the Church both at home and in the mission field.

The National Catholic Laymen's Council was organized May 6, in Chicago, for the purpose of raising \$20,000,000 among American Catholics and combatting "Bolshevism, anarchy, and all isms." Representatives of the American Federation of Catholic societies, the Knights of Columbus, Catholic Order of Forresters, Knights of St. John, Associated Catholic Charities of Chicago and other cities participated in the discussion preliminary to the adoption of a program.

The Socialist convention in New York, May 13, selected Eugene Debs as the candidate of the party for the presidency of the United States. Debs is, at present, serving a ten-year sentence in the federal penitentiary at Atlanta, Ga., for violation of the Espionage Act during the war. When he had been nominated, the Socialist delegates expressed their anti-government sentiments by prolonged cheering and marching around the hall in prison lock-step, a red flag in the lead.

Mrs. Annie C. Hansen died, April 28, at the home of her daughter, Mrs. Minnie J. Lund, Brigham City. She was born on the island of Bornholm, Denmark, Nov. 25, 1825, and came to this country Oct. 6, 1854, in the second company from Scandinavia. Mrs. Hansen was the mother of eleven children. There are fifty-five grand-children, 114 great-grand-children and eleven great-great-grandchildren. Mrs. Hansen's total posterity numbered 191, of which 151 survive her.

Rold Amundsen, who has been in the Arctic regions for over nineteen months, was reported at Anadir, eastern Siberia, April 23. He left Dixon Island, Sept. 1, 1918, intending to sail and drift as far northward as he could, and then go to the North Pole by airplane. Captain Amundsen, it will be remembered, succeeded in reaching the South Pole, Dec. 14, 1911. The supposition is that his ship, *Maud*, is now icebound in the Kolyma river, and that a party was sent to the trading post station at Anadir, to establish communication with the rest of the world.

Jews in Palestine have just selected delegates to a constitutional convention. According to an announcement dated May 13, this year, two women won seats in the assembly. The labor group, it is added, will control a majority of the delegates which will draft part of the fundamental law of the Jewish communities in Palestine. The elections were open to every Jew and Jewess in Palestine above the age of 20. The ability to read, write, and speak Hebrew were the only qualifications demanded of candidates for the assembly. Seventy-five per cent of the Jewish population is said to have voted.

The Supreme Council of the League of Nations adjourned, April 26, after a ten-days' meeting at San Remo. The Associated Press dispatches tell us that premiers and foreign ministers parted in great personal cordiality and with confidence in the future. As a result of the deliberations of the Council, Great Britain continues her mastery of the Bosphorus and the Dardanelles, and is accorded a dominating influence over Palestine and Mesopotamia. The interests of France in Silicia and Syria are recognized, as are those of Italy in Adalia, while the Greek territory is extended by the addition of Thrace and Smyrna. The decree relating to Palestine, which was adopted on May 24 and which recognizes that country as the homeland of the Jews, is one of the utmost importance.

John August Olsen, of Salem, Utah, a brother of Dr. Charles L. Olsen, was called from this sphere of action April 25, this year, at his home. He was born in Christiania, Norway, Aug. 21, 1849, and became a member of the Church July 6, 1861. A few years later he left his native land and arrived in Ogden, Aug. 8, 1869, on the first emigrant train from Omaha, on the Union Pacific. He later resided in Salt Lake and Santaquin, and in 1880 settled in Salem, where he has had his home ever since. Twice he performed faithful missions to Norway and Denmark. From Nov. 3, 1893, till Dec. 8, 1895, and later in 1907-8, he was associate editor of *Skandinaviens Stjerne*; and for a goodly number of years, was the ward clerk of Salem. He was a gifted writer, and some of his poems have been published both at home and abroad. He leaves a widow and five children, besides numerous friends who will miss him.

The revolt in Mexico has assumed a serious aspect. On April 22 it

was announced that other states had joined Sonora against the Carranza government, and on the following day United States warships were dispatched to Sinaloa ports and other points, to protect American interests. Juarez capitulated May 3, and the event was signalized by the ringing of church bells and the blare of bands. On the same date American destroyers were ordered to Vera Cruz and Tampico. On May 4, Adolfo de la Huerta, governor of Sonora, was made provisional president of the seceders. Their aim was to carry the war south and to attack the City of Mexico. Villa, the notorious rebel leader, turned his armed force over to General Ignacio Enríquez, the revolutionary commander in the Chihuahua district. On May 6 the federal garrison at Vera Cruz revolted, and the southward sweep of Sonora revolutionists began. The City of Mexico was occupied by rebel forces the following day, and Carranza fled and with several companions was reported killed, May 20 at Tlaxacalattongo, in an attack led by General Rodolfo Serrera.

Jordan school district principals have created what is said to be a precedent, by the adoption of a resolution, that hereafter, to obtain unconditioned promotion, pupils in junior and senior high schools must have attained a certain standard of proficiency in health, vocational, and civic service subjects.

A tentative schedule of the health program provides that the pupil must make a certain percentage of the credits allowed for health work, including care of teeth, nails, and hair, bathing at least once a week, ventilating bed room the year round, sleeping from eight to ten hours daily, wearing light, loose, porous clothing, keeping the physical functions of the body active, daily exercise in the open, meals at regular intervals, plain foods well masticated, abstaining from the use of certain stimulants and narcotics, and be cheerful.

For vocations, accomplishments in Smith-Hughes or in Smith-Lever work may be taken.

For civic service, clean-up campaigns, membership in the Boy Scouts, Mutual Improvement associations, glee clubs, etc., may be taken into account.

A destructive wind, blowing at the rate of 70 miles an hour, struck Salt Lake City April 17, in the evening. Many plate glass windows were smashed, trees were torn from their roots, and sign boards were hurled into the streets. Some houses were damaged by trees falling against the roofs, but no accidents to people were reported. The city of Denver was visited by a blizzard that paralyzed railroad traffic and created a serious food situation. Hundreds of railroad passengers spent Saturday night and Sunday in the coaches without food and sleep. About 250 fatal accidents were reported as a result of tornadoes in Alabama, Mississippi, and Tennessee. Many people sustained injuries, and a great deal of property was destroyed. On May 3 the little village of Peggs, Oklahoma, was practically wiped out by a tornado. Over seventy deaths and more than one hundred cases of injury were reported. Another destructive cyclone was reported from Greeley, Col., May 5.

Rhodes' Scholarships.—We have been asked to explain the Rhodes' Scholarships. Cecil Rhodes, an Englishman of South Africa, founded about ninety free scholarships for the most important British colonies, two for each state and territory for the United States, and, finally, five for the kindred Teutonic nation of Germany. The term is for three years. The amount of the scholarship amounts to £300, or nearly \$1,500 a year, and continues for three years. Applications for scholarship from Utah should be sent to Secretary Baltzar H. Jacobsen, from whom detail information may be obtained. His address is 3369 Highland Drive, Salt Lake City, and applications should reach him before August 14. Two students from Utah

will be chosen by Sept. 25. Every applicant must be a college graduate and endorsed by the college from which he graduated.

For the information of our correspondents we refer to a richly illustrated article containing the pictures of the first three 'Rhodes' scholars from Utah, and written by the first appointee, B. H. Jacobsen, found in the *Improvement Era*, Aug., 1908. In ten pages information in detail is given concerning the scholarship.

Changes in Ward and Stake Officers, April, 1920. New Wards and Branches—Lost River ward, Lost River stake, Henry N. Mickelson bishop, Nibley ward, Hyrum stake, Alma Yates, bishop. Address, Logan R. D. No. 1, Utah. Genola branch, Nebo stake, Frederick Larson, presiding elder.

New Mission President—Samoan mission, John Q. Adams, president, address, same. Succeeded Willard A. Keith.

New Bishops—Arco ward, Lost River stake, Thomas Chamberlain bishop, succeeded Henry N. Michelson, address Arco, Idaho. Chester ward, Yellowstone stake, Ernest G. Bates, bishop, succeeded Elisha H. Bingham, address same. Unity ward, Burley stake, Archie L. Stokes succeeded Lawrence E. Harris, address same. Pella ward, Burley stake, James C. Peterson succeeded Charles H. Smith, address same. Storrs ward, Carbon stake, Albert Richards Peterson succeeded Franklin T. Bennett, address same. Lehi First ward, Alpine stake, Robert John Whipple succeeded Andrew Field, address same. Corinne ward, Box Elder stake, Abraham Evans succeeded Alma Jensen, address same. Sterling ward, South Sanpete stake, Eric Ludvigson succeeded Louis C. Olsen, address same. Moore ward, Lost River stake, John E. Harris succeeded Willard H. Sorenson, address same.

The resignation of Horace G. Whitney as business manager of the *Deseret News* was accepted by the First Presidency, April 16, this year. He is succeeded by Elias S. Woodruff, bishop of the Forest Dale ward.

Mr. Whitney was appointed business manager of the *News*, Jan. 1, 1899, by President Lorenzo Snow. The Whitney family has been connected with the paper ever since its establishment, Mr. Whitney's father, the late Horace K. Whitney, having set the first type on the first issue, in June, 1850. Later, Orson F. Whitney, brother of the retiring business manager, was city editor of the paper in the early '80's. Mr. Whitney himself became connected with the musical and dramatic departments of the paper when the sheet was under lease to the Cannon Brothers in the '90's, he having been an early and enthusiastic supporter of these arts as represented in the Home Dramatic and various musical ventures of a few decades ago. His first experience in the daily newspaper field, however, was gained as city editor and subsequently manager of the *Salt Lake Herald* in the '80's. The prominent position which the *News* at present holds in the newspaper world is due, very largely, to the business ability and integrity of Mr. Whitney.

Elias S. Woodruff, his successor, is the son of Wilford Woodruff and Emily Jane Smith Woodruff and a grandson of the late President Wilford Woodruff. He attended local schools, spending two years at the University of Utah, and has since the age of 14 been connected in some way with the printing trade. He first worked under Joseph Bull, pioneer printer, later for the *Tribune* press room and also in the press room of the Utah Lithographing Company. After having filled a mission in Kentucky, from 1895 to 1898, and been in the employ of the Z. C. M. I., 1899 to 1903, he came to *The News* as advertising manager, but left to organize the Woodruff-Sheets-Morris Coal Company, of which he is still president and stockholder; and he returned as advertising manager, June 1, 1917. He was appointed assistant business manager Feb. 1, 1919. He is well liked by his business associates. We wish him success in his new calling.

The Era for July will contain many attractive papers of value to parents, teachers, and the general public, on educational affairs in Utah and the West. Order extra copies now.

Elders McArthur and Steele, writing from New York, May 3, say: "The elders of the East Pennsylvania conference and all the Saints who are subscribers, read the *Era* with a great deal of pleasure. Those who are not able to attend services, derive much benefit from reading the helpful sermons and articles in the *Era*. It is an excellent magazine, one of our chief methods of spreading the gospel among the people."

Improvement Era, June, 1920

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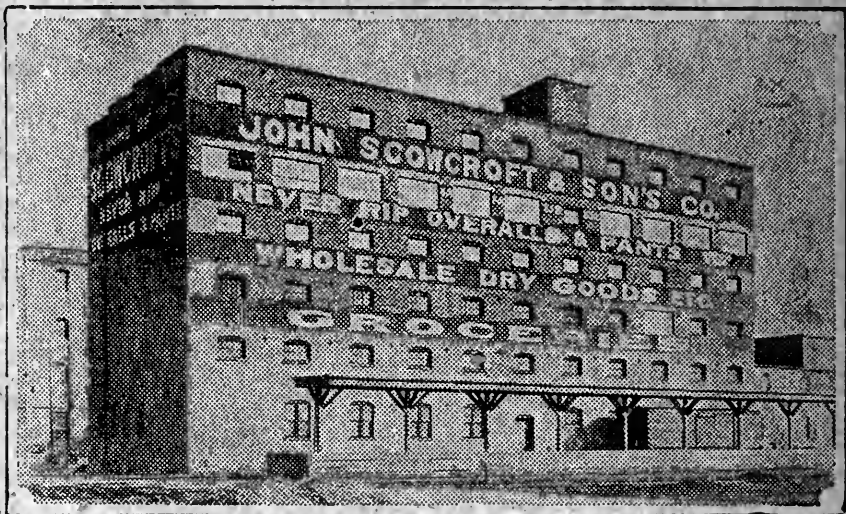
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